

Old English Homilies

of the

Twelfth Century.

FROM THE UNIQUE MS. B. 14. 52. IN THE LIBRARY OF
TRINITY COLLEGE, CAMBRIDGE.

EDITED,

WITH INTRODUCTION, TRANSLATION, AND NOTES,

BY THE

REV. R. MORRIS, LL.D.,

Author of 'Historical Outlines of English Accidence.'

Editor of Hampole's 'Pricke of Conscience,' 'Early English Alliterative Poems,'

'The Story of Genesis and Exodus,' 'The Ayenbite of Inwyt,'

'Legends of the Holy Rood,' 'Old English Miscellany,'

etc. etc.;

Member of the Council of the Philological and Early English Text Societies.

SECOND SERIES.

WITH THREE THIRTEENTH-CENTURY HYMNS

from MS. 54 D. 4. 14 in Corpus Christi College, Oxford,

and a Photolithograph and Transliteration of the Music of two of them.

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LECTORI.

Abdita quæ tenebrans monumenta recondidit Ætas
Ætas nunc tandem clara retexit ea
Quæ licet am sanctum non sint referentia cultum
Temporis id nævus simplicitasque fuit
Sylibes quæ sint sapida insipidumque recuse
Ipsa vetustatis gratia dulcis erit.

PREFACE.

THE Homilies in the present volume are transcribed from the unique MS. B. 14. 52, in the library of Trinity College, Cambridge. My attention was first directed to this interesting collection of discourses by the two extracts printed by Mr. Thomas Wright in "Reliquiæ Antiquæ," which Mätzner has reprinted in the second part of his "Altenglische Sprachproben," correcting, as we might expect, some of the most obvious of Mr. Wright's literal mistakes. There are, however, two important errors, *wetiden* for *wenden*, and *tunge* for *muge*, which the German critic has left unaltered.

In one passage Mätzner has taken an unwarrantable liberty with the language of the manuscript, by substituting a reading of his own, and making an alteration to support it. On p. 159, l. 4 of Homily XXVII, the phrase '*he hes fette hom*' occurs, which is equivalent to '*he hire fette hom*' (see p. 165, l. 12 from bottom)—i. e. *he* [Christ] fetched or brought *her* [Mary] home. Mätzner, not knowing the form *hes*=her (cp. *his* in "Ayenbite"), substitutes *wes* for it, and changes the preterite *fette* to the passive participle *fet*, and is obliged to explain *he* by *she*! *Hes*=her is one of the peculiarities of the "Moral Ode," and occurs no less than *four* times on p. 221.

I have not added a glossary to these Homilies, because it is my intention when the Third Series is printed to add a glossary to the whole collection. Most of the words will be found in Stratmann's useful "Old English Dictionary," which has already reached a second edition. The photolithograph, by Messrs. Cooke and Fotheringham, of a page of the MS., shows the character of the writing. The six lines of Latin verse on the back of the title-page are in a very late hand, and are addressed to the reader by a former possessor of the manuscript, who signs himself "W. L." or "W. P."

My best thanks are due to the authorities of Trinity College, Cambridge, for the long loan of the MS., and to Mr. Aldis Wright for the trouble he was at to place it safely in my hands. I must also express my thanks to my kind friend Mr. Skeat for many valuable suggestions while the work was passing through the press.

In the Appendix will be found three thirteenth-century Hymns, from a MS. in Corpus Christi College, Oxford, to which M. Paul Meyer first called our attention. A photolithograph (by H. W. Taunt) of the music to the first and second of these hymns, in two parts, has been given, together with two transcriptions of it into modern notation; the one by a professed musician, Dr. E. F. Rimbault, and the other by the well-known authority on Early English pronunciation, Mr. A. J. Ellis. To both these gentlemen I am greatly indebted for their help. On the differences between them my readers must decide for themselves if they can.

RICHARD MORRIS.

KING'S COLLEGE, LONDON,
April 1873.

INTRODUCTION.

I.

PROOFS OF TRANSCRIPTION AND MODERNISATION.

IN the First Series of Old English Homilies I proved conclusively that many of the treatises from the Lambeth MS. were transliterated and modernised copies of older compositions. I was first led to perceive this by certain orthographical peculiarities which I pointed out in the Preface to Part I. I have not been able to find any such indications of transcription in the present series, and therefore cannot prove so clearly that any of these Homilies are copies of older versions. But the fact that five Homilies (IV, XXV, XXVI, XXX, XXXII) in this series are also found in the Lambeth MS. affords some ground for believing that at least these, if not many other Homilies of this series, are transcripts. I have already said¹ that it is probable that all the numerous versions of the Moral Ode are transcribed from some late tenth- or early eleventh-century version. As this poem occurs in the Trinity as well as in the Lambeth MS., the points of difference between the two versions enable us, as might be expected, to throw some light upon this point. We must, for the present, leave out of sight the dialectical peculiarities of the Trinity MS., and simply bear in mind that the original copy from which all the versions of the Moral Ode were transcribed was in the West-Saxon or Southern dialect.² But the

¹ Preface to First Series of Old English Homilies.

² The Moral Ode being a ryming poem might seem to negative any such assertion of the original being as early as the tenth century; but, however scarce rhyme was at this period, it was not wholly unknown.

scribe of the Trinity MS. has removed very many of the original dialectical peculiarities,¹ and substituted others of his own for them. In addition to this the prose treatises show that the grammatical forms and structure employed in the Trinity MS. are much simpler than those of the Southern versions: so that any very *old* forms that occur in the Moral Ode, as printed in this volume, but which are wanting in the other copies, may be considered as due to the scribe's inadvertency, who in copying would now and then forget he was modernising, and so set down the forms he found in his original copy. In the prose treatises there are only a few traces of this in (1) the employment of *se* subj. of *is*—"a *hapax legomenon*" (p. 9); (2) *ther*, *there*, gen. plur. of the article (p. 129); (3) gen. plur. in *-e*, in *louerde* (p. 121), &c. In the Moral Ode, however, we have what I take to be a very *evident* mark of transcription, and of inadvertency on the part of the copyist. It was pointed out in the First Series that the older *se þe* was altered (or modernised) to *þe þe*.² Now this form *þe þe* is very common in the Moral Ode of the Trinity and Lambeth MSS.; but while the older form *se þe* is carefully excluded from the latter and *older* MS., it occurs several times in the former and *later* one. And it is also remarkable that while the *ordinary* form of the definite article (for all genders) is *the* throughout the prose Homilies and the Ode in the Trinity MS., yet some few instances of *se* occur in the Ode instead of *þe*. Cp.—

'*Se þe*³ her doð ani god for to habben godes ore.' l. 53.

'*Se þe*⁴ aihte wil holde wel þe hwile hes mugo wealden.' l. 55.

'*Se þe*⁵ mast doð nu to gode and *se*⁶ last to lothe.' l. 61. See l. 67.

'*Se* [þe]⁷ doð his wille mast he sal habbe werest mede.' l. 221.

¹ The Lambeth MS. is older than the Trinity MS., and has far more archaic forms. The Moral Ode in Jesus Coll. MS. (printed in *An Old English Miscellany*, p. 58) is much later (about 1246-50)

² Cp. 'Eft *se þe* dæloð ælmyssan for his drihtnes lufan *se* behyt his goldhord,' &c. (*Old English Homilies*, First Series, p. 300). 'Eft *þe þe* deloð elmessan for his drihtnes luuan: *þe* behut his goldhord,' &c. (Ib. p. 109). The alteration of *se þe* to *þe þe* took place when *se* and *seo* became *þe* and *þeo*. For *þe þe* we also find *þe þat*, *he that*. *Lazamon* has no examples of *þe þe*, which evidently marks an *earlier* period.

³ Lambeth MS. *þo þe*; Egerton MS. *þe þe*; Jesus Coll. MS. (l. 54) *he þat*.

⁴ Lamb. *þe þet*; Egerton *þe þe*; Jesus *þe þat* (l. 56).

⁵ Lamb. *þo þe*; Egerton *þe þe*; Jesus *þe þat* (l. 62).

⁶ Lamb. *þe*; Egerton *þe þe*; Jesus *te þe*.

⁷ Lamb. *þe þe*; Egerton (l. 219) *þe ðe*; Jesus *þe þat*.

- 'And *se þe*¹ more ne mai don mid gode *þanke*.' l. 69.
 'Se *þe*² last wot he seið ofte mast *se*³ þit [= *þe* hit] al wot is stille.' l. 112.
 'Se⁴ man *þe*⁵ nafre nele don god ne uafre god lif lade.' l. 123.
 'Þar is *se*⁶ loðe Sathanas and belzebub *se*⁶ ealde.' l. 287.
 'Þar me [*sal*] drihte self iseien swo *se*⁷ is mid iwisse.' l. 379.

In the Kentish dialect *se* and (*si* = *seo*) were retained as late as the thirteenth century (see *An Old English Miscellany*, p. xv), but not in other Southern dialects, and certainly not in the Midland variety spoken by the scribe of the Trinity MS. I therefore look upon the presence of *se þe* as evident proof of transcription.

II.

POPULAR ETYMOLOGY AND QUAIN'T TEACHING.

The Homilies in this volume are much more complete than those printed from the Lambeth MS. in *Old English Homilies, First Series*. None of them, however, seem to be copied, as some of the Lambeth Homilies are, from Ælfric's treatises. Most of them, perhaps, were originally translated from Latin Homilies, though some few have the appearance of original compositions, especially those that furnish us with specimens of popular etymology. Thus, on p. 25 we read that we call God '*fader* for þat he us *feide* (put together, joined) here,' or because 'þat he *fet* (feeds) alle liuiende þing.'⁸ On p. 45 *king* is connected with *kennen*, to direct, rule, just as *rex* is connected with *regere* :—'He is cleped *king*, for þat he *kenneð* eure to rihte.' On pp. 97, 99, *Easter* is connected with (1) *arise*—'Þis dai is cleped *estrene* dai þat is *aristes* dai;' (2) with *este* (dainty)—'Þis dai is cleped *estre* dai, þat is *estene* dai.' The *housel* (p. 99) is connected with *how* and *seely* (cp. *sely*, *silly*; Ger. *selig*) :—'And te este is *husel* and no man

¹ Lamb. *þe* ðe; Egerton *þe þe*; not in Jesus.

² Lamb. *þe* ðe; Egerton (l. 112) *þe þe*; Jesus *þat*.

³ Lamb. *þe*; Egerton *þe þe*; Jesus *he þat*.

⁴ Lamb. *þe*; Egerton *þe*; Jesus *þe*.

⁵ Lamb. *þet*; Egerton *þe*; Jesus *þat*.

⁶ Egerton *þe* (l. 283); Jesus (l. 281) *þe*.

⁷ Egerton (l. 375) and Jesus *he* (l. 371).

⁸ The Poet Kalidasa (in the *Raghu Vansa*, II. 48), more correctly, derives पिह (father) from पति to guard, preserve.

ne mai seien *husel*. wu god it is.' On p. 209 *fo* (applied to the devil) is connected with *fo-da*:—'He (devil) is cleped mannes *fo* for he *fode* þe forme man with God.' So *hindre* (deceit) is explained from *bihinden*, p. 213.

Omitting a few allusions to the gluttony and drunkenness of the period, and to the profligacy of the clergy (p. 163), and the rapacity of the rich (pp. 177, 179, 181), there is nothing that throws any light upon the social condition of the twelfth century.

The religious instruction given in these Homilies is of a very simple character; and all the discourses, while not without interest, possess much quaintness in the mode in which the Scriptures were popularly expounded. See the Sermon on the Lord's Prayer, p. 25; the curious division of men into *sheepish*, *neatish*, and *goatish*, p. 37; on fasting, p. 63; church-going, kneeling in church, p. 83; on John the Baptist, p. 131; on the sea-star, p. 161; on the world as a desert, p. 163; on Doomsday, pp. 171, 173; on the serpent, pp. 197, 199. The whole of the thirty-third discourse, p. 208, is exceedingly curious, treating of the traps set by the devil in the following lairs—(1) Play, (2) Drink, (3) Market, (4) Church!

III.

DIALECTICAL PECULIARITIES.

Sir F. Madden puts these Homilies earlier than Lazamon's Brut,¹—how much earlier he does not say. I have little doubt they were written before A.D. 1200. There are, however, orthographical and grammatical peculiarities that are usually considered to mark a much later date, but these may be due to the *dialect* of the transcriber.

We have no clue from the MS. itself as to the exact place where it was written, and the difficulty is increased by the circumstance that the dialectic peculiarities are of *secondary* introduction, that is to say, the Homilies were originally in the Southern or West-Saxon dialect, and were subsequently copied by a scribe who substituted the peculiarities of his own dialect for those of his original MS.: in fact, we have here both transcription, modernisation, and adaptation. But while it is difficult from internal evidence to fix upon the particular county where these Homilies were written, it is comparatively an easy

¹ See Preface to Lazamon.

matter to see to what group of Old English works they must be assigned, or in other words, to point out the grammatical elements which are peculiar to them. Looking at the occasional plurals of the present indicative in *-en*, we at once detect the *Midland* peculiarities of the copyist. But the *Midland* dialect had many subdivisions, and the verbal forms of the singular present indicative lead us to assign these Homilies to the *East-Midland* speech. But this dialect falls into two subdivisions:—

(1) *Northern* represented by the *Ormulum*. See Preface to *Genesis* and *Exodus*.

(2) *Southern* represented by the Old English *Bestiary*, the *Story of Genesis and Exodus*, and *Havelok*.¹

While, of course, there is much that is common to the two subdivisions there is one very plain mark of difference, and that is the employment of the pronoun *es*, *is* or (*hes*) = them, by the writers of the southern division of the *East-Midland* dialect.

This pronoun is not found in any of the *Northumbrian* dialects, nor does it occur in the *West-Midland* dialect, but it is very common in the *Southern* dialects as late as 1340. Its frequent occurrence in the *Bestiary*, the *Story of Genesis and Exodus*, and in *Havelok*, and its absence from the *Ormulum*, seem to indicate clearly a more *southern* locality for the composition of the former works.

Whatever name we may give to the dialect, there is still the fact of a group of *Midland* works containing this pronominal form. But there is another interesting point connected with its use—namely, its coalescence with the personal pronouns (and with verbs).² Thus in the *Bestiary* we have *wes* ('*Ðe culuer haueð costes gode, alle wes ogen to hauen in mode*,' l. 786) = *we + es* = *we + hes* = we them; and in *Genesis* and *Exodus*, *hes* = *he + es* = he them.³

In the *Ayenbite* (*Kentish* dialect) although *he* and *hise* are

¹ In *Havelok* we have many *Northern*, and some few *Southern*, peculiarities: but the *East-Midland* element is easily detected on comparing it with *Genesis* and *Exodus*.

² In *Havelok* *es* (*is*, *as*) occurs but does not coalesce with pronouns, only with verbs. See ll. 970, 1174.

³ Cp. *Moral Ode* in this volume p. 221, l. 55, where *hes* (he her) = *he . . es* (*Lambeth*), *he . . his* (*Egerton*), *he . . him* (*Jesus*). In l. 56, the second *hes* (he her) = *he . . it* (*Lambeth*), *heo . . hit* (*Egerton*), *he . . hit* (*Jesus*). *aihte* is a feminine substantive. For *hes* = her, see *Moral Ode*, ll. 40, 56.

collocated, they never coalesce, and we might be tempted to affirm that in this dialect, *he* and *hise* never do coalesce: but in the Old Kentish Sermons, thirteenth century (contained in An Old English Miscellany) we find a corresponding coalescence to *hes* in the form *has* = *ha* + *es* or *ha* + *hise* = he them:—‘Sē christen man ycf *has* deþ: of-seruet þo blisce of heuene.’ See An Old English Miscellany, p. xv.

The appearance of this form in the Kentish dialect still further strengthens the supposition of a more *southern* locality for Genesis and Exodus &c., over that of the Ormulum. It seems as if these agglutinative forms were confined in the twelfth, thirteenth, and fourteenth centuries to the south-east of England—Suffolk, Essex and Kent.

Now, as these Homilies from the Trinity MS. have traces of East-Midland peculiarities, and moreover contain an example of the coalescence of the pronoun *es* with one of the personal pronouns, I unhesitatingly class them along with the Bestiary and the Story of Genesis and Exodus. The agglutinative form in the Homilies, though similar in formation to *wes* and *hes* is perhaps unique: *mes* = *me* + *es* = the Southern *me hi*, me them, i. e. *one* them (cp Ger. *man*, Fr. *on*):—‘Þo þe waren swo lease men þat *mes*¹ ne mihte leuen’ (l. 255)—Those who were such liars that *one* was not able to believe *them*. As these Homilies have no instance of *qu* for *hw*,² and contain also many Southern forms, as *hes* = her, genitive plurals in *-ene*, &c., I feel inclined to assign them to a locality still more southern than even Genesis and Exodus: Essex perhaps, on account of its contiguity to Kent, would answer best.

The remarks on the grammatical peculiarities of the East-Midland dialect contained in my Preface to Genesis and Exodus, apply also to the *secondary* dialectal varieties in these Homilies. For points of difference the reader must refer to the following Summary of Grammatical Forms.

‘þet *me hom* ne mihte ileuen.’ (Lambeth MS.)

‘þet *me hi* ne mihte ileuen.’ (Egerton MS. l. 257.)

‘þat *me heom* ne myhte ileuen.’ (Jesus Coll. MS. l. 251.)

² Smith’s ‘Gilds,’ shows that *qu* for *hw* was common in the East-Midland dialect. See Lynn, Norwich, &c.

SUMMARY OF GRAMMATICAL FORMS.

NOUNS.

I. GENDER.

1. There is, as in all East-Midland works, a disregard for the older distinctions of grammatical gender.

2. As in the *Ormulum*, and *Genesis* and *Exodus*, there are no instances of nouns with the feminine suffix *-en* (very common in the *Ancren Riwe*). The suffix *ster* occurs but *once*, in *wassestren* = washerwomen. *Huccsterre* in *Ormulum* (ii. p. 192, l. 15817) is probably masculine. In the Northern dialects of the fourteenth century *demster* (a judge), *songster* (= *songere*, a singer), &c., are masculine nouns.

3. The Norman-French *-ess* does not make its appearance in these Homilies.

II. NUMBER.

1. For the most part the older plural endings (i) *-an*, (ii) *-a*, (iii) *-u* show a tendency to become *-es* :—

(i) *blostmes* (151, 197), *erendrakcs* (129), *heres*, *lichames* (119), *names* (91), *sterres* (107, 153), *times* (3); *wities* (113), all originally forming the plural in *-an*.

(ii) *ledes*, *dedes*, (57, 131), *mihes* (35), *sinnes* (7, 13), *sowles* (97), *wedes* (11), *wundes* (33); feminines forming the plural originally in *-a*. (ii a.) *giues*, *lages*, *luues* (229); feminines ending in the singular in *u* and forming the plural in *-a*. (ii b.) *burges* (51), old pl. *byrig*. (ii c.) *sunes* (19), old pl. *sunu* (masc.)

(iii) *deules* (39), old pl. *deoflu* (masc.).

(iv) *limes* (65, 85), *trewes* (37), *wapnes* (13, 117); neuter substantives originally forming the plural in *-u*. (iv b) *dohtres* (19, 197), *shuldres* (211), *wundres*, *sustres* (147); belonging to *-r* stems, forming their plurals originally in *-u*.

(v) The following substantives originally had no inflexion in the plural :—*bernes* (73), *folkes*, *huses*, *lokes* (45), *lombes*, *pinges* (19), *swerdes*, *wordes* (43, 65), *werkes* (13).

2. There are, however, many traces of plurals in *eu* :—

- (i) *assen* (195), *ashen* (65), *blostmen* (89, 117), *chirchen*, *chicken* (73), *egen*, *eien* (25, 33), *earen* (25, 33), *iselen*, (65), *fon* (33), *halagen* (23, 119), *linen*, *moren* (139), *ocsen* (195), *heten* (111), *turilan* (49), *utlagen* (33), *tilien* (163); originally old plurals in *-an*. Sometimes the *n* is dropped :—*beme* (115), *blostme* (107), *erendrake* (35), *eare* (181), *hete* (111), *name* (177), *time* (3), *tilie*.
- (ii) Feminines forming their plural originally in *a* :—*beden*, *deden* (9, 13), *honden* (21, 169), *mikten* (35), *roden*, *sennen*, *synnen* (11, 17, 41), *weden* (33, 57), *wunden* (19, 41), *zerden*, *wuken*¹ (3). Sometimes the old plural suffix *-a* is represented by *-e* :—*honde* (89, 181), *bede* (123), *mikte*, *mede*, *synne* (5, 37), *wuke* (3), *dede* (11, 15).
- (iii) Masculine plural originally in *-u* :—*deften* (173).
- (iv) Neuter plural originally in *u* :—*gaten* (23, 113), *limen* (181), *trowen* (25), *wapnen*. Sometimes *-u* is represented by *-e* :—*hole* (201), *lime* (181), *wayne* (11). *Childr-en* (87), and *childr-e* (17) are the plurals of *child*. (iv b) Stems in *-r* forming plural in *-u* (or *a*) *brečren* (175), *bropren*, *isustren* (219), *wundren* (109), *rečeren* (37).
- (v) Old neuters with no plural suffix :—*deor* (177), *get* (37), *loc* (49), *orf*, *swin* (37), *hors* (179), *ping* (15), *shep*, *word* (27, 81), *were* (11).
- (vi) Plurals formed by vowel-change :—*men*, *fet*, *frend*, *fend*, *teč*.

It is easily seen that new and old forms are used without any distinction, and the same word has its plural formed in no less than *three* different ways, as *synne*, *synnen*, *synnes*.

III. CASE.

1. The **genitive singular** for the most part ends in *-es* :—‘*deules craftes*,’ ‘*lichumes bileue*’; ‘*niehtes dede*’ (11), ‘*eves gulte*’ (179).
2. Some few feminines still keep the old form in *-e* :—‘*chirche dure*’; ‘*sowle fode*’ (27), ‘*helle gaten*,’ *neddre* (59, 195), *cue* (101), *wombe* (11), and *wombes* (p. 37).
3. The **genitive plural** in *-es* (unknown in the oldest period)

¹ Two forms in Old English—*wuce*, pl. *wucan*; and *wucu*, pl. *wuca*.

occurs only a few times for the older *-a*:—*teares* (65), *wateres* (43), *louerdes* (179), *mennes* (139, 155).

The two forms (*-es* and *-ene*) sometimes occur close together:—‘*alre louerdes louerd* and *alre kingene king*’ (89).

4. The most common genitive plural suffix is *-ene*, which represents the older suffixes *-ena* and *-a*:—(i) *Bemene* (113), *tungene*; (ii) *blissene* (115), *englene* (33), *estene*, *herdene*, *horene* (49), *kingene* (45), *lechene* (41), *mihtene* (167), *sauline* (57), *maidene* (161), *pornene* (21), *wurmene* (121). Occasionally *en* occurs for *ene*—as *englen* (99), *mannen*.

5. A few nouns have the genitive plural in *e* (for the older *-a*):—*kinge*, *louerde* (121), *manne* (19), *safte*.

6. *Broper*, *fader*, take no inflexion in the genitive singular.

7. The dative (singular and plural) terminates in *-e*. *Man* has sometimes its old dative *men* (5), instead of *manne*. The dative plural has often the same form as the nominative, cp. ‘*bi þo dages*’ (3) with ‘*bi þan dagen*’ (47, 49).

Sometimes after *on* and *mid* the dative plural ends in *-n* (= the older *-um*):—*foten* (207), *þingen*¹ (135).

ADJECTIVES.

1. The Definite or Weak form of the Adjective is denoted by a final *e* for all numbers and cases.

2. The plural of the adjective is marked by a final *-e*.

3. Participles in *-en* and *-ed* take final *-e* in the plural and definite form:—‘*þe forþodene appel*,’ ‘*þe forsingede*’ (121), ‘*þowuene men*’ (39).

4. The ending of the genitive singular falls off in the indefinite or strong form of the adjective, except in some few indefinite pronouns and numerals. Cp. *enes*, *anes* (163), ‘*þesses wreches wordes wele*’ (Moral Ode, l. 338), *eches*, *ilches*, *eiðeres*, (99, 193), *nones* (Moral Ode, l. 372). Exception—‘*heuenliches kinges dohter*’ (161).

5. The dative sing. fem. *-re* occurs once in *owre* (181).

6. The old genitive plural suffix (= *-ra*) occurs only in *al-re* (198) and *twere* (95).

¹ With words that form their plural in *-n* it is difficult to say whether they are *datives* or *accusatives*; but there can be no doubt with respect to such forms as *dagen*, *foten*, and *þingen*.

COMPARISON OF ADJECTIVES AND ADVERBS.

The Comparative degree of adjectives ends in *-ere*, and occasionally in *-ure*; the Superlative in *-este*. Adverbs form the comparative and superlative in *-er* and *-est* respectively. They have often the same form as adjectives.

Adverbs in *-liče* change it into *-luker* for the comparative, and *-lukest* for the superlative. Cp. *gerenluker* (171), *grisluker* (171), *warluker* (197), *wuredluker* (83), *očerluker* (97), *wenlukest* (29).

Positive.	Comparative.	Superlative.
eald, ald, old,	eldre.	. . .
eač (adv.),	ečer.	. . .
ere (adv.),	erur, ærrure,	crest.
[fore],	. . .	fireste, firste.
forme,	. . .	formeste.
god,	betere, betre,	beste.
hegh, heh,	. . .	heicste, hegeste.
lang,	lengere (leng, adv.)	. . .
lyt, litel,	lesse, lasse.	. . .
negh, neh,	. . .	next.
rače,	račer.	. . .
uvel, yfel,	verse,	wereste, werste.
lat,	latere, later,	lateste, laste.
micel,	more,	mest, mast.
strong,	strengre.	. . .
ut,	uttere (adv.).	. . .

Double superlatives are *eftemeste*, *formeste*, *sičen-meste*, *wuemeste*, *nepemeste*.

NUMERALS.

The Southern forms of the numerals predominate.

The ordinals are (1) *pat on*, (an), (2) *pat očer*, (3) *pe pridde*, (4) *feorče*, (5) *fifte*, (6) *sexta*, (7) *seueče*, (8) *egteče*, *ehiteče*, (9) *nigeče*, (10) *tieče*.

Prittude = thirtieth; *fourtiče* = fortieth; *fiftnče*, *fiftngeče* = fiftieth.

The only Northern form is *ehiende* = eighth (87). *Hund* = ten, as in *hund seuenti* = seventy (51).

THE INDEFINITE ARTICLE.

1. The Indefinite Article is *an*, *on* before a vowel or *h*; *a* before a consonant. The form *ane* (acc.) occasionally occurs (119). *Onre*, dat. fem. p. 181.

2. *Sum* = one, a, *some*. It is used in apposition with personal pronouns: *sume we* = some of us.

PRONOUNS.

PERSONAL PRONOUNS.

1. The soft form (*ich*) of the first personal pronoun predominates. *Ic* occurs but once; *I* occurs in *ami* (129), *ibie* (220).

2. The dual forms of the first and second persons do not occur.

3. In the dat. and acc. second personal pronouns plural, we have a mixture of Midland and Southern forms: *giu*, *geu* (Midland); *ew*, *ow*, *eow* (Southern).

4. The pronoun *pei* occurs twice, instead of the more ordinary East-Midland form *hie* (or *he*). The Southern forms *hi*, *heo* (= *they*) seldom occur.

5. *hes* occurs for *them* and for *her*; *mes* = *me* + *hes* (see Moral Ode, l. 255), *hes* = *he* + *hes* (ib. ll. 55, 56).

6. The relative sometimes coalesces with the neuter demonstrative, as *pit* = *pe* + *hit*. See pp. 3, 123, 224. *pe hit* occurs uncombined on p. 221.

FIRST PERSONAL PRONOUN.

SECOND PERSONAL PRONOUN.

SINGULAR.

Nom.	Ich, ihe, Ic, I.	pu.
Gen.	. . .	. . .
Dat. }	Mc.	pe.
Acc. }		

PLURAL.

Nom.	We.	Ge.
Gen.	Ure, ur.	Giwer, giuwer, giuer, gure,
Dat. }	Us.	ower.
Acc. }		Giu, geu, eu, ew, ou, ow, cow.

THE PRONOUN OF THE THIRD PERSON.

SINGULAR.

	Masc.	Fem.	Neut.
Nom.	He,	hie ¹ , he leo,	hit, it.
Gen.	His,	hire,	his.
Dat.	Him,	hire,	him, it.
Acc.	Hin, hine, him,	hie, he, hire, hes,	hit, it.

PLURAL.

Masc. Fem. and Neut.

Hie, he, hi, hei.

Here, heore, hore, here, hur, her.

Hem.

Hie, hem, em, hes.

Ure, here, &c. are used as genitives with *al, ech, ani*.

POSSESSIVE PRONOUNS.

The *n* falls off from *min* and *pin*, in most cases leaving *mi* and *pi* for the possessive pronoun before a vowel or *h*. The fuller forms occur a few times.

Hise is sometimes the pl. of *his*.

The absolute forms in *-s* (as *ures, &c.*) are unknown.

RELATIVE PRONOUNS.

1. The ordinary relative is *pe* and *pet* (*pat*); both indeclinable. *Man pe* = he who (201).

2. *Se pe* and *pe pe* occur in the Moral Ode. (See p. 221.)

3. *Hwos, huas* (whose), and *wam* (*hwam*), are used as relatives; but not *hwo*.

INTERROGATIVE PRONOUNS.

The Interrogative pronouns are *hwo, while* (*wich, woch*), *wher*.

	Masc. and Fem.	Neut.
Nom.	Hwo, hwa, wo,	hwat, wet, wat.
Gen.	Hwos, wuas, wos,	same as masc.
Dat.	Hwam, wam, hwan, wan,	" "
Acc.	" " " "	hwat, wet, wat.

¹ *hie* = an older *hia* for *his*.

The accusative masculine occurs adverbially in 'a litel *wan*.'

While is softened to *hwilch*, *hwuch* and *wich*, *woch*, and is declined only in the plural (*wiche*).

Swo, *se*, are relatives after *swilch*.

INDEFINITE PRONOUNS.

The Indefinite pronouns are *man*, *me* (= one), *elch*, *ilch*, *ech* (each), gen. *elches* (p. 222); *everech*, *efrich*, *auerike*, *afrie*, *afri*, *efri* (every); *oßer*, pl. *oßre*. *Eißer*, *aißer* = either, both (gen. *eißeres*, p. 213); *noßer* (neither); *ani*.

DEMONSTRATIVE PRONOUNS.

Se (*te*) is used for all genders.

All inflexions fall off except in some very few instances, as—

SINGULAR.		
	Masc.	Fem.
Nom.	Se (in Moral Ode only)	pie (= peo = seo).
Gen.	pes (rare).	
Dat.	pan in combination with <i>at</i> , as <i>atten</i> ; and <i>for</i> <i>pe-nones</i> = <i>for</i> <i>pen ones</i> .	pare, par, pere, pare, 143, 181; Moral Ode, l. 347.
Acc.	pen, pene, pane.	
PLURAL.		
Nom.	po.	
Gen.	per, pere (see p. 129).	
Dat.	po (= pon), pau.	
Acc.	po.	

ſat, *ſei*, is no longer employed only as the neuter of *pe*. The plural of *pat* is *po*.

ſis, originally neuter, is used with words of all genders. Most of its inflexions in the singular have dropped except *pesse*, *piſſe*, *pese* = *pesse* (dat.), *pesſes* (gen.), in Moral Ode, l. 438.

The plural forms are *pis*, *pes*, *pos*, *posse*, and *pese*. *Pes* = our *these*; *pos* = our *those*.

Compounds of *-like*:—*ilk*, *ilch* (same); *swile*, *swule*, *swilch* (such).

Thilke does not occur. *Oßerlike* occurs in the comparative *oßerliker* (see p. 224).

VERBS.

MOOD.

1. INFINITIVE MOOD.—The infinitive mood terminates in *-en*, occasionally *-in* (see 7, 117) : sometimes the *n* is dropped.

Infinitives in *-ien* and *-ie* are not uncommon in these Homilies ; but they do not occur in Genesis and Exodus, or Ormanlum.

The infinitive without *to* is occasionally used (31).

2. THE GERUNDIAL INFINITIVE has the sign *to* or *for to* (7) before it, and like the simple infinitive ends in *-en*, *-e* (15) except in some very few instances in which the suffix is *-ne* or *-ene*.

The present participle in *-ende* or *-inde* occurs very often instead of the true gerundial infinitive, of which there is a good example on p. 39.

3. PARTICIPLES.—The passive participle of strong verbs ends in *-en* ; occasionally *n* is dropped. The passive participle of weak verbs ends in *-ed* (*-d*, *-t*).

The prefix *ge-* of the passive participle becomes *i-*, which is frequently dropped. (See Genesis and Exodus, Pref. x, xvii.)

The imperfect participle ends in *-ende*, occasionally in *-inde* ; never in *-inge*.

4. IMPERATIVE MOOD.—Remains the same as in the oldest period.

TENSE AND PERSON ENDINGS.

1. The present tense sometimes does duty for the future.

2. The past imperfect progressive is not uncommon ; it is common in the place of the past indefinite.

3. The person ending of the present tense plural is for the most part *-es* : occasionally the Midland plural *-en* is found which has been introduced by the transcriber. Other endings are the same as in the First Series of Homilies.

4. *Aren* occurs as well as *ben*, *beth*, and *sinde* = *sinulen* or *senden*, = are. (See Moral Ode, l. 288 ; Genesis and Exodus, Pref. p. xvii.)

LIST OF STRONG VERBS.

DIVISION I.

(See Historical Outlines of English Accidence, pp. 287-289).

Preterite.	Preterite Plural.	Passive Participle.
bifel p. 87
wul 167
held 211	. . .	ihcalden 221
wield 119, 169
het, bihet, 75, 101, 217	. . .	ihaten, haten, hoten 71, 127, 141, 185
. . .	bihengen 189.	. . .
heold, hield 23, 27, 85, 167
blew bleuw, bleu 19, 113
cnew 127, 143
let, forlet 59, 125
feng, underfeng 141, 215	. . .	bifongen, biuonge 143, 201
.	swopen 87
.	grouwen 129
wiep, wep 151
siew, sew 151

DIVISION II.—Class i.

(Hist. Outlines, pp. 292-293.)

Pret. Sing.	Pret. Plur.	Pass. Part.
geald, 3iald 45, 166, 169		unfor-3olden, 221
bi-gan	bigunnen 85	{ bigunne bigunnen 99

Pret. Sing.	Pret. Plur.	Pass. Part.
. . .	urnen 39	. . .
wan 53	. . .	. . .
bond 23, 113	. . .	bunden 11, 65
. . .	funden 89	funden 161
. . .	wunden 87	. . .
. . .	sungen 53	. . .
dranc 111	. . .	. . .
sprong 127	. . .	sprunge, 225
. . .	. . .	stungen 205, 207
wearp, warp 181,	. . .	worpen, wurpen 97,
167		219
. . .	. . .	borgen 1, 43.
. . .	wurpen 161	
. . .	. . .	abroiden 175.

DIVISION II.—*Class ii.*

(Hist. Outlines, pp. 296–297.)

Preterite.	Pass. Part.
. . .	-hole 139
com 155, -cam 163	. . .
binam, -nom 35, 139	binome 137
. . .	nume 59
bar 47, 135	iboren, boren 133, 223
brac 69, brec 23	broken 93
spac, spee, 11, 35, 153	spoken 51
bi-stal 7	bistolen 220

DIVISION II.—*Class iii.*

(Hist. Outlines, p. 297.)

Preterite.	Pass. Part.
. . .	treden 153
3ef, gaf, 167	3ieuen 169
gaf, gïaf 35, 135, 141	. . .
queð, quað 5, 49	. . .

Preterite.	Pass. Part.
lai, lei 51, 161, 187	-lein 161
bed, bad 65, 87, 69	iboden 185
for-bed 35	boden 117, forboden 159, 181, beden 63
set	seten 103
wrac 35	. . .
seh, sogh, seg, segh, sah, seh,	. . .
7, 109, 145, 147, 175	
et 47	. . .
. . .	meten 159

DIVISION II.—*Class iv.*

(Hist. Outlines, pp. 299–300.)

Preterite.	Pass. Part.
shop 17, 222	shapen 117, 105
forsok 147	. . .
. . .	hoven 167
wuesh 151, wess 65	wasshen 87
stod 59	stonden 41, 181
toe 167	. . .
oe 177, 179	. . .
wacxs 161	. . .
. . .	slain 103

DIVISION II.—*Class v.*

(Hist. Outlines, pp. 302–303.)

Pret. Sing.	Pret. Plur.	Pass. Part.
ilef 205
rof 87, 105
lad 107
od 33
. . .	abiden 175	. . .
vrot 7
ot 181
vot 141
os, aros 97, 113

DIVISION II.—Class vi.

(Hist. Outlines, pp. 305-306.)

Pret. Sing.	Pret. Plur.	Pass. Part.
sch 107
teah, tegh 145, 185	. . .	atogen 205
peagh 161	. . .	ŷewen, ŷogen 39, 41
.
ste3h, steh3, steg, steah
165, 111, 23
smeart 179
.	abroiden 175, 209
reu 147
lih3h (= lih = lch) 131	. . .	logen 61
fleg 127
beih 121
.	icoren 167, icore 143
ches 17, 133	. . .	chosen 93
forleas 35

ADVERBS.

1. For ordinary forms see remarks 1, 2, 5, 6, and 9 in the Preface, p. xlix, of the Old English Homilies, First Series.
2. *For-to*, *for-te*, occur instead of *a-þet* = *oð-þæt*.
3. Compounds of *her*, *ther*, and *wher*, are very common.
4. *þi* = *forþi*, p. 205.
5. Adverbs in *linge* are rare; *nedlinge*, *bredlinge*.
6. The Norse forms *heðen*, *ŷeðen*, *wiðen* = *hence*, *thence*, and *whence*, occur as well as the pure English *henen*, *thenen*, and *whanene*.

PREPOSITIONS.

See Preface to Old English Homilies, First Series, pp. I, li.

CONJUNCTIONS.

The only noticeable forms are *sam* . . . *sam* (= whether . . . or) a very rare form in the twelfth and thirteenth centuries; *alse hwæt se* = as soon as.

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CORRECTIONS IN TEXT.

- Page 11, l. 19. *For Ach read Ae.*
17, l. 4. *For leuerd read louerd.*
33, l. 13. *For angel read engel.*
37, l. 12. *For þis read þat is.*
61, l. 20. *For setted read setteð.*
71, last line. *For aten read haten.*
105, l. 14 from bottom. *For fule read ful.*
107, l. 21. *For all read alle.*
125, l. 24 from bottom. *Restore trinneð to the text.*
137, side-note 1. *For unnith read unnitt.*
145, l. 5. *For his read hes.*
„ l. 6. *For þe read þa.*
151, headline. *For DE SANCTO LAURENTIO read DE SANCTO
IACOBO.*
153, l. 3. *For selfen read seluen.*
167, l. 15 from bottom. *For saið read seið.*
177, l. 13. *For hi read hie.*
183, l. 19. *For good read god.*
203, l. 10. *For þonkeð read þonked.*
-

CORRECTIONS IN TRANSLATION.

- Page 6, l. 7 from bottom. *For in read one.*
30, l. 4. *For spillest read sparest.*
32, l. 8 from bottom. *For unmerited read unattainable.*
54, l. 21. *For men read persons.*
58 foll., headline. *For BEGINNING OF LENT read ASH WEDNESDAY.*
80, l. 1 from bottom. *For Ninive read Ninivitæ.*
150, headline. *For ST. LAURENCE read ST. JAMES.*
173, l. 5. *For hidden read healed.*

OLD ENGLISH HOMILIES.

SECOND SERIES.

OLD ENGLISH HOMILIES.

I.

OF ADVENT.

*E*cce venit rex occurramus obviam salvatori nostro. To-day is come the holy time that is called Advent, thanked be our Lord Jesus Christ who hath sent it. And it lasteth full three weeks and somewhat more, *Et significat tria tempora, ante legem, sub lege, sub gratia*, and betokens three times (periods); one which was before the Old Law, the second was under the Old Law, and the third was under the New Law. Men who were dwelling under each of these three periods longed eagerly after our Lord Jesus Christ's coming as we [now] do, who are under these three weeks which are called Advent, that is to say, in English, our Lord Jesus Christ's coming.

Adventus autem duo sunt manifesti, et totidem occulti. Our Lord Jesus Christ's comings are two openly;—the first is gone, which the patriarchs and the prophets and other men who were [living] in those days longed for; and the second coming shall be on doomsday, and that we look for; and all those who have been since our Lord Jesus Christ ascended to heaven; and all those who are to come hereafter await his coming. And of the first coming speaketh the holy book, thus saying, *Eccce venit rex, &c.* Here cometh our King, let us go towards him and receive him graciously and highly honour him, *scilicet cordis munditia*,

OLD ENGLISH HOMILIES.

I.

DE ADUENTU.

p. 1.

Ecce uenit rex occurramus obuiam saluatori nostro. To dai
 is eumen ðe holie tid þat me clepeð aduent. þanked be ure
 louerd ihesu crist þit¹ haueð isend. And hit lasteð pre wuke
 fulle and sum del more. *Et significat tria tempora. ante legem.*
sub lege. sub gratia. and bitocneð pre time. On þe was bi-fore
 þe olde lage. þe oðer was on þe holde lagc. and þe pridde was
 on þe newe lage. Men þe waren wunede² on elche of þesc
 þrie times wisten gerne after ure louerd ihesu cristes tocume
 alse we doð. þe ben on þesse þre wuken: þe ben cleped aduent.
 þat is seggen on englis ure louerd ihesu cristes tocume.
Aduentus autem duo sunt manifesti. et totidem occulti.
 Ure louerd ihesu cristes tocumes: ben twicen openliehe. þe
 fireste is gon. þo þe patriarkes and þe prophetes and oðre
 men þe waren bi þo dages after wisseden. And þat oðer tocume
 beð on domes dai. and þat we abiden. And alle þo: þe habben
 ben seðen ure louerd ihesu crist steh to heuene. And alle þo
 þe ben tocumen her after abideð his tocume. And of þe firste
 tocume spckeð þe holi boe þus queðende. *Ecce uenit rex*
et cetera. here eumeð ure king. wule we fare togenes him.
 and him faire understonden. and heiliche wurðie .s. cordis

The time of
 Advent lasts
 somewhat
 more than
 three weeks.
¹ So in MS.

It betokens
 three periods.
 1, before the
 Old Law;
 2, under the
 Old Law;
 3, under the
 New Law.
² read
 wunende.

In these
 times men
 eagerly
 earned for
 our Lord's
 coming.

There are two
 public Ad-
 vents: the
 first has gone,
 the second
 will be on
 Doomsday.
 All who have
 lived since
 our Lord's
 Ascension to
 heaven, or are
 to come, look
 for the second
 Advent of
 Christ.

oris modestia, operis sanctimonia, that is, [let us] go towards him, not bodily, but in good thought (purity of heart), and receive him in our humble prayers, and honour him in our good deeds. Of the last coming speaketh the holy book in another place, thus saying, *Ecce Dominus veniet et omnes sancti ejus cum eo*. Our Lord will come and all his hallows (saints) with him;—that shall be on doomsday. Two other comings are both alike, *Altero visitat quando mentium tenebras illuminat, vel caritatem cordibus infundit*. The one coming is when he cometh to a man and turneth his heart to forsake and hate his sins, and to love God and all his fellow Christians; and this coming we pray for when we sing *Veni Domine visitare nos in pace*.—Come, Lord, and visit us in peace. *Altero venit rapere quemque de miseriis hujus vite*. The second secret coming shall be when he cometh to each man separately and taketh him out of this world; and of this coming speaketh our Saviour himself in the holy gospel, and admonishes us all to beware thereof, and thus saith: *Vigilate quia nescitis diem neque horam*, that is, be vigilant and forsake your sins, that ye be not found in sin, and so forlorn (utterly lost). *Horum autem adventum alius fuit misericordiae, et ideo desiderabilis; alius erit justitiae, et ideo formidabilis; alius separationis, et horridus; alius gratiae et blandus*.—Of our Lord Jesus Christ's open comings, the first was an advent of mercy; and all faithful men who lived at that time, and before it, longed eagerly thereafter, and it appeared to them long ere he came and delivered them from eternal death. The second open coming, which is to come on Domesday, is an advent of righteousness, for then he will there requite each man for his labour with such reward as he has earned here; and that coming is very awful, for then shall no man be certain, ere he hear the lovely (joyful) word of our Lord Jesus Christ's sweet mouth, *Venite benedicti patris mei, &c.* Come, ye blessed [of my father], and receive eternal life and bliss with the angels of heaven, that is prepared since the beginning of the world. To the others, that is to the sinful, shall be said the loathsome, sharp, and horrible word, *Ite maledicti in ignem eternum*.—Depart ye accursed spirits into everlasting fire in hell,

*mundicia. oris modestia. *operis sanctimonia.* pat is fare to- * p. 2.
genes him. noh[t] lichaliche¹. ac on gode þanke. and under-¹ So in MS.
stonden him on ure eðele bede. and wurðsupen him : on ure
edic dede. Of ðe lateste to-cume specð þe holie boc on oðer
stede þus queðende. *Ecce dominus ueniet et omnes sancti*
eius cum eo. Ure louerd wile cume. and alle hise halegen mid
him. pat beð on domes dai. Tweien oðer tocumes ben boðe
iliche. *Altero uisitat quando mentium tenebras illuminat. uel*
caritatem cordibus infundit. Pat oðer tocume is þane he cumeð
to men and turneð his herte to forleten and hatien his sennce.
and to luuien god : and al his emeristen. and pis tocume we
bidden þane we singen. *Veni domine uisitare nos in pace.*
Cum louerd and biwind us on seiltnesse. Altero uenit rapere
quemque de miseriis huius uite. pat oðer digcliche tocume beoð :
þanc he cumeð to elch man sunderlupes. and doð ut of pisse
worelde. and of pis tocume specð ure helende seluen on þe
holie godspelle. and muneged us alle to ben warre þarof :
and þus queð. *Uigilate quia nescitis diem neque horam.* pat
is beð wakiende. and forleteð gure synne. pat ge ne ben ifnuden
on sunne. and swo forlorene. *Horum autem aduentum alius*
fuit misericordie : et ideo desiderabilis. alius erit iusticie : et
ideo formidabilis. alius separationis : et horridus. alius gratie :
et blandus. Of ure louerd ihesu cristes openliche tocume. þe
forme was of mildhertnesse. and alle bileffulle men þe waren þo :
and ðar biforen wissede swiðe ðar after. *and ðuhte long er he
come. and alesede hem eche deaðe. pat oðer openliche tocume.
pat is te cumen á domes dai : beð of rihtwisnesse. for þanne he
wile ðere gelden elch man his hwile mid swilch mede swo he
ernede here. and pat tocume is swiðe ei[s]liche. for þanne beð
noman siker : ar he ihere pat lufliche word of ure louerd ihesu
cristes swete muðe. *Venite benedicti patris mei et cetera.*
Cumeð ge ibletsede. and underfoð eche lif. and blisse mid
englen of heucne. pat is giarked siðeu þe biginninge of pes
woreld. to þe oðer wurð iseid pat loðeliche word. and ateliche.
and grisliche. pat is to synfull. *Ite maledicti in ignem eternum.*
Witeð ge awariede gastes into pat eche fir on helle. and wunieð

We may
honour Christ
by purity of
heart, by
prayer, and
by holy
works.

There are two
other secret
advents.

The first is
when Christ
comes and
converts
men's hearts,

The second is
when he
visits each
man and re-
moves him
out of this
world.

The first open
coming of
Christ was on
account of
mercy, and
all men
longed for his
coming.

* p. 3.

The second
pubic advent
will be at
Doomsday.
It will be on
account of
judgment and
righteousness,
when each
man shall be
rewarded
according to
his works.

That coming
will be a fear-
ful one, for
no one will
feel safe until

and dwell there ever and aye, without end, with all devils. Again, our Saviour's first coming shall appear secret and terrible to all men, because that he separateth the soul from the body, when he departs from this world. His second secret coming is soft and very mild and pleasing to all those to whom he (Christ) cometh, to enlighten them with true belief and with true love to himself. So may he come to us, for his great mercy. *Qui vivit et regnat, &c.* AMEN.

II.

THE SECOND SUNDAY IN ADVENT.

*H*ora est jam nos de somno surgere &c. The lord Saint Paul, who is the head teacher of all holy churches, beheld this wretched world and saw that most men led their lives in sins and delighted them in their loathsome sins, as weary men love to sleep; and he had great sorrow thereof, and therefore he thought that he would admonish all sinful men to amend their lives, and to renounce and repent of their sins; and wrote then a writ (epistle) and sent it to sinful men, and in it thus spake with them, and included himself with them as though he were sinful. *Hora est jam nos, &c.* Long have we lien in our foul sins and sweltered (slept) therein, as slothful men do in sweet sleep. But now it is time that we rise therefrom and cleanse ourselves of our foul sins, and after that lead our lives in purity, and so await our Saviour's coming, that approacheth now from day to day, and shall be in mid-winter's night. Thus he speaks with us in one passage, in his holy writing, and in another place admonishes and instructeth us to lead our lives in purity, thus saying, *Sobrie et juste, et pie vivamus in hoc seculo.*—Let us lead our lives in this world soberly towards ourselves, so that we think and say and do that which is needful (or profitable) to our souls and bodies; and let us forsake all that is unprofitable to them, as the wise clerk has said in

par: *ô and ô* abuten eude, mid alle deflen. Eftſone ure helendes on toeume pineð *and* grisliche alle manne. Forwi: for þat he deleð þe sowle: *and* þe liehame. þanne he wit of piſſe woreld. His oðer dieliche toeume is ſofte. *and* ſwiðe milde. *and* hiewurðe alle þo: þe he to cumeð. for to aleomen hem of rihte bileue. *and* of soð hwe to him ſelnen. Swo cume he to us: for his muehele mildhertheſſe. *Qui uiuit et Regnat.*

he hears his doom pronounced by Christ.
Christ's coming to separate soul and body is secret and terrible.
His other coming, to enliven the soul, is soft and gentle.

II.

DOMINICA SECUNDA IN ADVENTU.

*H*ora est iam nos de sompno surgere et cetera. Þe laucrd sainte powel þe is heued lorðeau of alle holie chireehen bihielð piſ wreche woreld. *and* sagh þat maſt mannen ladden here lif on ſunuen. *and* þat hem likede here lodliche ſinnes. alſe werie men is lief to ſlapen. **and* him þat ſore reu. *and* þarfore þoghte þat he wolde alle ſynfulle men: muuigin to rihtlaehen here lifode. for to forleten *and* to beten beore ſynnes. *and* wrot þo a writ: *and* ſende hit ſynfulle men. *and* þaron wið hem þus ſpee. *and* dude him ſeluen mid hem þaron: alſe þeið he ſunful ware. *Hora est iam nos. et cetera.* longe we habben lein on ure fule ſynnes. *and* ſwoldred þaron: alſe ſlou man doð on ſwete ſlape. Ac nu hit is time. þat we riſe þa[r]lof. *and* clenſen ns of ure fule ſynnes. *and* after þat ure lif laden on clenneſſe. *and* ſwo abiden ure helendes toeume. þat neihlaheð nuðe fram dai to daie. *and* beð on midewintres niht. þus he ſpeceð wið us on ſtede: in his holie write. *and* oðer ſtede minegeð us. *and* wiſſeþ us to leden ure lif on elenneſſe: *and* þus queð. *Sobrie et iuſte. et pie uiuamus in hoc ſeculo.* Wile we leden ure lif on piſſe worlde meðeliche togenes us ſuluen. þat we þenchen *and* queðen. *and* do þat nre ſowle *and* ure liehame be biheue. *and* forlaten al þat hem beð unbiheue: alſe þe wiſe clere ſeide on

St. Paul ſaith that moſt all men led a ſinful life and loved their ſins, even as a weary man enjoys ſleep.
* p. 4.

To direct ſinful men he wrote a letter to them. He included himſelf among ſinners.

St. Paul tells us that now is the time to forſake our ſins and to look for Chriſt's coming, which ſhall be on a mid-winter's night.

We muſt think and ſpeak and do that which is needful for ſoul and body.

his book, thus saying, *Si prodesse cupis tibi quæ sint commoda quære*.—If thou desire to increase in goodness, seek after things that shall be profitable to thee. We lead our lives rightly towards our Lord Jesus Christ, if we forbear to do all that is displeasing to him, and follow in thought and in speech and in deed that which is pleasing to him. *Qui placet ipse Deo proximus esse potest*.—The man may be nearest to God who shall please him. Towards our fellow Christian we must lead our lives humbly in two ways. Of one the holy book speaketh, thus saying, *Da egenti, succurre non habenti, et in omni necessitate pro Christo subveni*.—Give to the needy, help the destitute, and in all wise relieve the necessities of thy fellow Christian. *Proximi nostri omnes quibus est unus Dominus, una fides, unum baptisma*.—Our fellow Christians are all those that obey one Lord, and have one belief in common, and one baptism. In such a mode of life we may trustfully abide our Lord Jesus Christ's coming, and be confident that he will come to us and will preserve us from our mortal life, and from everlasting woe, and will give us eternal weal with himself in heaven. *Qui vivit et regnat, &c. AMEN.*

III.

THE THIRD SUNDAY IN ADVENT.

Nox precessit dies autem appropinquabit. Our highest teacher next to our Lord Jesus Christ, that is our lord (master) St. Paul, admonishes us to amend our lives, and sheweth us in what wise, and saith that we ought so to do, and telleth us why, thus saying, *Nox precessit, dies autem, &c.*—The night is forth-gone (passed), and the day approacheth, and therefore it is right that we renounce and forsake nightly deeds, which are the works of darkness, and clothe ourselves with the weapons of light, that is, with true belief and with brightness, so that we walk by day in a becoming manner.

his boc. þus queðende. *Si prodesse cupis tibi que sint commoda quere.* Gif þu gierne waxest¹ on godnesse! sech after þing þe ðe beð bihcue. Ure lif we ledeð richtliche togenes ure louerd ihesu crist. gif we forbereð al þat! þat him is unqueme. and folgeð on þonke and on speche. and on dede! þat him is iqueme. *Qui placet ipse deo proximus esse potest.* þe man mai be *god next. þe him beð iqueme. Tegenes ure emeristene we sulle laden ure lif! edmodeliche on two wise. On is þat þe holie boe of spechð. þus queðende. *Da egenti. succurre non habenti et in omni necessitate pro² Christo subueni.* Gief þe nedfulle. help þe haueleasc. and on alle wise bet þin emeristene nede. *Eximi³ nostri omnes quibus est unus dominus. una fides. unum baptisma.* Vre emeristene þen alle þo! þe hereð one louerd. and haueð one bileue'imene. and one fulninge. On swileh lifode we mugen trustliche abiden ure louerd ihesu cristes tocume. and siker þen! þat he wile to us eume. and weren us mid [wið] ure deaðliche liue. and wið eche wowe. and gieuen us eche wele mid him seluen on heuene. *Qui uiuit et Regnat.*

¹read wamen.

We must forsake all that is displeasing to God.

* p. 5

We must act towards our fellow Christians in two ways.

² Originally proximo.³ We must give to the needful and help the poor.⁴ read Proximi.

Our fellow Christians are those that have one Lord, one Faith, and one Baptism in common.

III.

DOMINICA TERTIA.

Nox precessit dies autem appropinquabit. Hure heiest lorðeu after ure louerd ihesu crist. þat is ure louerd sainte powel. munegeð us to rihtlechen ur lifode. and wisseð us on wilche wise. and seið þat we hauen riht parto! and seið hwu þus queðende. *Nox precessit. dies autem et cetera.* Ðe niht is forð-gon! and dai nahlēheð. and forþi hit is riht þat we forleten. and forsaken nihtliche deden. þo þen þe werkes of piesternesne. and seruden us mid wapnen of lihte. þat beð soðfeste bileue. and of brihtnesse. swo þat we gon a dai

St. Paul admonishes us to amend our lives, and shows us how.

We must forsake nightly deeds and the works of darkness, and clothe us with the weapons of right.

Non in comessationibus, et ebrietatibus non in cubilibus et impudiciis, non in contentione et emulatione, sed in horum oppositis. And not in dark garments. But here we will tell you of these dark weeds, what the holy apostle meant when he spoke of night and deeds of night, and day and weapons of light. *Nox accipitur multis modis, sed hic pro infidelitate.*—Night here betokeneth unbelief, that is everywhere put down, and right belief raised up, thank God ! and yet, nevertheless, there are some so defiled with unbelief on the one hand, and so fast bound and so enveloped therein, that no priest nor bishop may amend them, neither with prohibitions, nor with shrift, nor with cursing, and that is wicked custom (fashion) that men yet confide in, and that consists in cleeping (invocation), and asking (inquiry), and unkind (unnatural) deeds, and cursing, and hance and time (chance) and divination, and many such crafts of the devil ; and the wretched man [trusts] that such things may prove a hindrance to the purposes of God ; but all those who believe that such things may further or hinder them are accursed by God's mouth, who thus speaketh in the Holy Book.

Maledictus homo qui confidit in homine.—Cursed be the man that believeth in divination. But I will say, and take ye heed to it, what causeth such hindrances [to God's purposes]. We read in books that each man hath for a companion, an angel of heaven on his right hand that guides him and admonishes him ever to do good, and on his left hand an accursed spirit that ever teacheth him to evil, and that is the devil. He maketh the unbelieving man to believe in such divinations, as I crewhile spake of, and therewith he beguileth him, and, depriveth him of heavenly weal and bringeth him into hell woe. May Christ shield us therefrom, and keep us in the true faith, and each man who hath it, and may he give it to him who hath it not.

The works of darkness, which are all heavy sins, and other such, as the apostle has here mentioned, as are over-eating, and to eat at unseasonable hours at the ale-house and at invitations, and at feasts, and chiefly at every feast to which he may be invited : for there a man knows not how (and will not try) to observe moderation of his mouth nor of his belly ; and though he may know it with respect to meat, he will not with drink, ere he be so conditioned that he will fall into the devil's hand.

The third is for a man to sit in the evening at drink and to lie [a bed] long in the morning, and slothfully to arise and go too late to church.

bieumeliche. *Non in commensationibus et ebrietatibus non in cubilibus et impruditiis non in contentione et emulatione. sed in horum oppositis.* And noh[t] on derke wedes, ac her we seien
 eow of þese derke wedes. wat þe holie apostle meneð: þo he
 nemmede niht. *and niehtes dede. and dai. and leochtes wapne. *We shall now explain what is meant by deeds of night and weapons of right.*
Now accipitur multis modis. sed hic pro infidelitate. Niht * p. 6.
 bitoeneð her nnbileuc. þat is aiware aleid. and rihte leue arerel
 godeþonc. and naðeles get is sune þarfore of nubileuc ifild on
 one stode. and swo faste bunden. and swo biwunde þarinnc.
 þat no prest. ne no bissop ne mai him chasten: ne mid forbode.
 ne mid scrifte. ne mid cursinge. and þat is liðer custome. þat
 man leueð get. and þat is after clepenge. and ascinge. and
 uncunne. and varienge. and handselue. and. time. and hwate. *Niht be-tokens un-belief. Some are so fast bound by sin that no priest nor bishop may make them amend their lives. Wicked customs, as soothsaying, &c., are the causes of this.*
 and fele swilche deueles craftes. and þat wreche man. þat
 swilche þing him mai letten: of þat þe god him haueð munt.
 Ac alle þo þe leueð þat swilch þing hem muge furðrie oðer
 lotten: ben cursd of godes muðe. þe ȝus seið on þe holic boe.
Maledictus homo qui confidit in homine. Cursd be þe man þe
 leueð upen hwate. Ach ich wile seggen undernimeð hit. hwat
 makeð swilch letten. we radð on boc. þat eleh man haueð to
 fere on engel of heuene: on his rihthalf. þat him wisseð. and
 munegeð eue to don god. and on his lifthalf an weregod gost.
 þat him aure tacheð to ufele. and þat is þe deuel. he makeð þe
 unbilefalle man to leuen swilche wigeles: swo ich ar embe
 spae. and þare mide he him bieherð. and binimeð him heuene
 welc. and bringeð him on helle wowe. crist us þarwið silde.
 and healde us rihte *bileue. and eleh man þe hit haneð. and * p. 7.
 geue hine þo þe hit naneð nocht. Ðe were of pesternesne: þat
 ben alle henic sennen. and swilche oðre so þe apostle her nemde.
 also ben oneretes. and untimeliche eten alehuse. and at ferme.
 and at feste. and masthwat at ilche læcð¹ metisnpe. For þar man
 ne can his muðes meðe. ne cunnen nele. ne his wombe met. and
 þeih he cunne of mete: he nele cunne of drinke. er he be swo
 ineid þat he falle defe to honde. Ðe þridde is þat man sitte an
 enen at drinke. and ligge longe a moregen. and slawliðe ariseð.
 and late to chireche goð. Ðat feorðe is unrihte lnuc. þat is
Cur ed is the man that trusteth in such devil's crafts as divination, &c. Each man has a guardian angel on his right hand that admonishes him to do good. On his left there is an accursed ghost that teaches him to do evil.
The works of darkness are: 1. all heavy sins. 2. gluttony and drunkenness at ale-houses and at feasts. 1 So in MS. 3. drinking late at night and getting up late in the morning, and so be too late for church.

The fourth is unrighteous love, that is, whoredom and adultery which people commit between them, unless they be lawfully espoused, and that is wicked and unseasonable and wretched; for whoredom hath no (proper) time nor reasonableness, but is the devil's obedience.

Nevertheless if a man hath aught to do with his right spouse at the wrong time or at an unseasonable time, when he should fast or keep holy day, he sinneth greatly, for the holy book forbiddeth it. The fifth is contention and jaw and double speech and every jangling of words. The sixth is when a man eggeth on his neighbour to do or speak to him harm or shame, and hath envy, each towards the other, and causeth him to lose his property, or his rights. These are the six works of darkness which the holy apostle so especially forbids. For each man who doth them, except he forsake them and repent, ere his last day, shall lose eternal light and bliss and life, and have in hell eternal pain and darkness along with devils. Christ shield us therefrom if it be his will [so to do]! The day which the apostle speaketh of is our right belief, which is our soul's light; the weapons of this light are six works of brightness, which are thus named, *Temperantia, Modica potio, Stranitas, Continentia, per invicem Oratio, invicem Dilectio*. The first is right moderation in meals. The man who uses moderation aright shunneth ale-feasts and vain lusts (idle will), and hath proper meal times and enjoyeth timely meats and observeth moderation of mouth and of belly. The second is for a man to drink moderately, not for to quench his wicked desires (will) or his lust, which bad habits have brought on, but to relieve the necessities of his thirst.

The third is that a man should be watchful and nimble and active and tidy and rise early, and seek (go to) church diligently. The fourth is that the man that hath a spouse should refrain from lustful deeds when so ever it is untimely; and that those who are unespoused (unmarried) should abandon [them] altogether. The fifth is that each man should pray for others as for himself. The sixth is that each man should love others as himself, though he cannot quite so much. *Ista sex opera dicuntur et vestes et arma; vestes—quia nos ornant apud Deum et homines; arma—quia nos muniunt apud hostes*. These six works of brightness are called shrouds (garments) of light, because they clothe and deck, anent God and anent man, every one that doeth them; and moreover they are called weapons of light, because each man that

hordom. *and* mid-liggunge þe men drigen bi-twenen hem? bute 4. Illicit love, that is, whore-dom and adultery.

gef he ben lageliche^e bispusede þat is unriht *and* untimeliche. *and* mid unsele^e: for hordom ne haueð non time ne seule. ac is defles hersumpnesse. Ne forðe gef man haueð to done mid his rihte spuse on unsele. oðer an untime þan man faste sal. oðer halgen. he sinegeð gretliche. for þe holie boe hit forbet. þat fite is chest *and* chew. *and* twifold speche *and* ileh fliting of worde. Ðat sixte is þat man eggeð his negebure to done oðer to speken him harm. oðer same. *and* haueð nið elch wið oðer. *and* makeð him to forlese his ahte. oðer of his rihte. þese ben þe six werkes of pesternesse. * þe þe holie apostle for-bet so swiðe. For elch man þe hem doð? bute he hem forlete. *and* bete ar his ende dai? he sal forlesen eche liht. *and* blisse *and* lif. *and* hauen au helle eche pine. *and* pesternesse mid deflen. crist us þare wið silde gef is wille be. Ðe dai þe þe apostle of speoð is ure rihte bileue. þat is ure sowle liht. þe wapnes of his lihte ben six werkes of brihtnesse. þe hatten þus. *Temperancia. Modica potio. Strenuitas. Continencia. Per invicem oratio. Inuicem dilectio.* Ðet foremoste is riht medeme mēl. þe man þe hit meðeð riht. þe suneð aleð gestninge. *and* idel wil. *and* haueð riht mel tid. *and* nutteð timeliche metes. *and* gemeð his muðes meðe. *and* of his wombe mete. Ðat oder is emliche drinke. naht for te quenchen his luðere wil. ne his lust. þe miswune haueð on broht? ac for to beten his þur[s]tes nede. Ðe ƿridde is þat man be waker. *and* liht. *and* snel. *and* seli. *and* erliche rise. *and* gernliche seehe chireche. Ðat feorðe is. þat man þe spuse haueð. his golliche deden wið-teo. swo hit be untime. *and* þo þe beð unispused? forleten mid alle. Ðat fite is. þat elch man for oðer hidde? also for him seluen. Ðat sixte is. þat elch man luue oðer al swo also him seluen. þeið he swo swiðe ne muge. *Ista sex opera dicuntur et uestes et arma. Vestes? quia nos ornant apud deum. et homines. Arma? quia nos muniunt apud hostes.* Ðese six werkes of brihtnesse. ben eleped lihtes serud. * for þat hie sruðeð *and* huihted¹ togenes gode. *and* togenes manne elch þe hie doð. *and* ec he ben nemned liehtes wapne. for elch man þe hes doð wereð him

5. Strife and jaw; double speech and jangling.

6. Exciting one's neighbour to evil speaking or wicked deed.

* p. 8.

Except a man forsake these six works he shall suffer eternal torment in darkness, along with devils.

Day is right belief.

There are six works of brightness.

1. Moderation in eating and having meals at proper times.

2. Moderation in drinking.

3. Rising early and going to church in time.

4. Restraining carnal actions and avoiding all lasciviousness.

5. Praying for others as for ourselves.

6. Loving our neighbours as ourselves.

These works adorn us before God and men.

* p. 9.

¹ or huihted.

doeth them protecteth himself therewith from the enemy of mankind. The lord Saint Paul, who teacheth us thus and admonisheth us to renounce the six works of darkness which pertain to night, and to do the six works (deeds) which I last mentioned, which pertain to brightness, may he intercede for us with the holy Father of heaven, to give us might and strength to forsake darkness and to follow brightness. *Qui vivit et regnat, &c. Amen.*

IV.

THE CREED.

*T*ria sunt hominum saluti necessaria, scilicet fides, baptismus vitæ munditia. De FIDE ait dominus in evangelio, qui non crediderit condemnabitur; et sapiens ait, sine fide impossibile est homini placere Deo. De BAPTISMO autem, dicit dominus in evangelio; nisi quis renatus fuerit ex aqua et spiritu sancto et cetera. De VITÆ MUNDITIA, dicit dominus per prophetam, lavamini mundi estote; et in psalmo, declina a malo et fac bonum; et apostolus, immunditia nec nominetur in vobis cupientibus igitur consequi salutem. Insinuandum est quæ sit fides catholica; et quæ sit debita baptismi custodia; et quæ dei mandatorum observantia, id est, vitæ munditia. Et primo, quæ sit fidei doctrina in symboli serie contenta. Three things there are that each man must have who will lead a Christian life: the first is right (true) belief, the second is baptism, the third is fair (good) life; and he is not fully a Christian that is wanting in any of these three. Of Belief speaketh our Lord Jesus Christ in the holy gospel, thus saying, *Qui non crediderit condemnabitur.* The man who hath not true belief in him, he shall be doomed to suffer woe with devils in hell. Of Baptism he speaks in another passage in the gospel, and saith, *Nisi quis renatus fuerit ex aqua, &c.*—No man may come to God's kingdom unless he be baptized.

seluen þarmide wið mankinnes unwine. De lauerd sainte poull þe us lareð þus. *and* munegeð us to forleten þe six werkes of þesternesse. þe bilige to nihte. *and* to done þe six dede. þe ioh later nemmede þe bilige to brihtnesse. he pingie us to þe holie fader of heuene. þat he geue us mihte *and* strengþe to forletene þesternesse. *and* to folgie brihtnesse. *Qui uiuit et Regnat.*

They are a shield to us against the devil.

IV.

CREDO.

The Creed.

*T*ria sunt hominum saluti necessaria. scilicet fides. baptismus uite mundicia. De fide ait dominus in euangelio. *Qui non crediderit condemnabitur. Et sapiens ait. Sine fide impossibile est homini placere deo. De baptismo autem dicit dominus in euangelio. Nisi quis renatus fuerit ex aqua et spiritu sancto et cetera. De uite mundicia dicit dominus per prophetam. Lauamini mundi estote. Et in psalmo. Declina a malo et fac bonum. Et apostolus. Immundicia nec nominetur in uobis cupientibus igitur consequi salutem. Insinuandum est que sit fides catholica. et que sit debita baptismo custodia. et que dei mandatorum obseruantia .i. uite mundicia. Et primo que sit fidei doctrina in simboli serie contenta. Dre þing ben þat eleh man habben mot. þe wile his cristendom leden. þat on is rihte bileue. þat oðer is fulohtninge. þe ðridde þe faire liflode. *and* he nis naht fullliche cristene. þat is ani wane *of þese þrie. Of þe bileue speeð ure louerd ihesu crist on þe holie godspelle. þus queðende. *Qui non crediderit condemnabitur.* De man þe ne haueð rihte bileue on him. he beð dempd to þolie wowe mid deflen on helle. Of þe fulcninge he speeð on oðer stede. on þe godspelle. *and* seið. *Nisi quis renatus fuerit ex aqua et cetera.* Ne mai noman cume to godes ríche. bute he be fulened.*

Three things necessary to salvation.

Faith, Baptism, and Purity of Life.

He who lacks any one of these three things is not a true Christian.

* p. 10.

He who has not true belief shall be condemned to suffer woe with devils in hell.

No one shall come to God's kingdom unless he be baptized.

Of Clean (pure) Life speaketh Isaiah the prophet, thus saying, *Lavamini mundi estote*—wash you and abide clean ; and David in the psalter-book [thus saith], *A delicto meo munda me domine* !—Cleanse me, Lord, from my sins. *Et alibi, Asperges me, domine, ysopo, &c.*—Sprinkle me with meekness, Lord, then shall I be clean. But because that each man is in Baptism [cleansed] of all sins, and ought to know his belief ere he receive baptism, therefore I will say to you your Belief, and your Prayer, and teach it you by God's help.

The true belief the twelve apostles put into writing ere they departed through the whole world to preach Christianity. But each of them wrote his verse, and St. Peter wrote the first. And the psalm which they all wrote is called Creed, after the first word of the psalm ; and at the beginning of Christendom (Christianity) each man learnt the Lord's Prayer and Creed before he received baptism. And there were then many children who died unbaptized and were lost, and therefore there is a law ordained according to our Saviour's direction that children shall be baptized, and that their godfathers shall answer for them before the priest at the font, and be sureties for them before God at the church doors and securities at the font that they shall know their belief and their prayer, that is the Lord's Prayer and Creed, when they are able to learn them, and so be believing and righteous men. And the godfathers cannot do that unless they know their belief and take much heed of the children. Nor ought any man to refuse [to teach] when he is asked on account of necessity to do so. You all know your Creed, as I suppose, though you do not all know what it signifies. But listen now and attend to it, and I will teach you, by God's help, so that ye shall know ; and I will repeat to you the Creed word by word, and therewith what each word signifies.

Credo in Deum, I believe in God. *Patrem omnipotentem*, the father almighty. *Creatorem cœli et terræ*, creator and ruler of heaven and earth, and of all creatures. This word *Credo* may be understood in three ways : the first is *Credo Deo*, I believe God ; the second is *Credo Deum*,

Of clene liflade spec^{el} ysaias þe prophete þus queðende. *Lava- mini mundi estote*. wasseð geu and wunieð clene. and dau^{id} in þe salter boc. *A delicto meo munda me domine*. Clense me leuerd of mine synnes. *Et alibi. Asperges me domine ysopo et cetera*. Bispreng me mid edmodnesse leuerd þanne be ieh elene. Ae for þat elch man beð on fuleninge of alle synnen. and ogh to cunnen his bileue ar he fuleninge underfo. þarfore ic wile segen ow gure bileue. and gure bede. and tachen hit ew bi godes fultme. Ðe rihte bileue setten þe twolue apostles on write! ar hie forden in to al middeneard to lodien cristendome. Ae elch of hem wrot his uers. and sainte peter he wrot þat formeste. and þe salme þe hie alle writen is cleped *credo*. After þe formeste word of þe salme. and atc bigiminge of cristendom! elch man leornede *pater noster*. and *credo*! ar þan he fuleninge understoden. And þo waren manie childre dede fulehtlese and forlorene. and þarfore *hit is iset lage bi ure drilitenes wissunge. þat me sal children fuluhtnie. and here godfaderes sullen for hem andswerie bifore þe prest ate fanstone. and ben here boreges togenes gode ate chireche dure! and inboreges ate fanstone. þat hie sulle cunne here bileue. and here bede! þat is þe *pater noster* and *credo*. þanc hie lerne mugen and ben bileffulle men and rihtwise. And þat ne mugen þe godfaderes naht don! bute hie here bileue cunnen. and nime to þe children muchele-geme. Ne noman ne agh werne. þanne me him for nede þar to bit. Alle cunne ower crede þate ieh wene. þeih ge alle nuten hwat hit biqueðe. Ae lusteð nu and undernimeð hit. and ieh wille tachen eu bi godes fultme. þat ge sulle witen. and segge ou þe *credo* word after word. and þarmid hwat elch word bitocneð.

Isaiah and David both speak of a pure life.

Every one ought to know his belief before he is baptized.

The twelve apostles drew up the articles of the Christian faith.

What they wrote is called the Creed.

At the commencement of Christianity each man learnt the Creed and Pater noster before baptism. * p. 11.

In order that children should not die unbaptized, godfathers and godmothers were appointed to answer for them at the font.

But this they cannot do unless they themselves know their belief, &c. The Creed needs explanation, and therefore, with God's help, will I explain it.

C*redo in deum*. Ic bileue on god. *Patrem omnipotentem*. þene almihti fader. *Creatorem celi et terre*. Suppende and wealdende of heuene and of corð. and of alle safte. Ðis word *credo* man mai understouden on þre wise. *Credo deo*. Ich leue gode. þat oðer is. *Credo deum*. Ich ilue þat god is. þese

The word 'creed' is to be understood in a threefold sense.

I believe that God is. These two things do all heathen men. But the third doth no man except the good Christian, *qui credit in Deum*, that is, he who believes in God. And thereto five things are necessary for to believe in God. *Scilicet, eum Dominum omnium recognoscere, super omnia obedire.* The first thing is to acknowledge him as lord over all things ; the second is to love him above all things ; the third is to stand in awe of him above all things ; the fourth is to honour him above all things ; the fifth is to praise him above all things. The man that hath in himself these five things, hath in himself true belief, and if he be wanting in any thereof he is not a believing man. Now I have explained to you these five words. *Credo in Deum Patrem Omnipotentem Creatorem cœli et terre.*

Hear now these others : *Et in Jesum Christum filium ejus unicum.* And I believe in the Saviour Christ his only son, *Dominum nostrum*, our Lord. He is called Saviour for that he delivered mankind from the deadly venom that the old devil blew upon Adam, and upon his offspring ; so that their fivefold powers were altogether infected with venom. But our Lord Jesus Christ, through his five holy wounds, shed his blood and gave it mankind to drink, and therewith [took] out of them that deadly venom, and with his short death delivered them out of eternal death, and with his brief sore (pain) rescued them out of everlasting sickness, and gave eternal health to all those that were willing to receive it ; and though all men be God's children, because he created them all and chose them as sons and daughters, nevertheless our Saviour Christ is his only Son, not by adoption, but by generation ; for he begot him as the sun generates light, which he (the sun) spreads abroad into all this wide world. And he is therefore called the heavenly Father's Son ; for the Father is in the Son in three ways : the first is in power, for he is great and mighty above all things ; the second is in glory, for the moon and sun are astonished at his beauty, so beautiful is our Lord Jesus Christ ; and the third is in goodness (virtue), for he is full of all goodness. And though our Lord Jesus Christ be lord of all creatures, nevertheless he is not the lord of all men, though they have all taken upon them his (Christ's) name ; for they do not all obey him. Only the righteous and the believing and the God-fearing men obey our Lord Jesus Christ ; for all the unrighteous men who commit great sins, serve the devil, and for the time he is their lord.

two þing don alle heƿen men. Ae þe ƿridde ne doð noman bute þe gode eristene. *Qui credit in deum.* þat is he þe bileueð in god. and þarto moten fif þing to bileuen in god. *Scilicet *eum dominum omnium recognoscere. super omnia* ** p. 13.*
obedire. þat on is enowen him to louerd ouer alle þing. þat oðer is luuen him ouer alle þing. þat ƿridde is hauen eie of him ouer alle þing. þat feorð is wurðen him ouer alle þing. þat fift is herien him ouer alle þing. Man þe haueð on him þos fif þinges : he haueð on him rihte bileue. and gef him beð oni þarof wane : he nis naht bilefful man. Nu ich eu habbe opened þes fif word. *Credo in deum patrem omnipotentem creatorem celi et terre.* Hereð nu þes oðre. *Et in ihesum Christum filium eius unicum.* and ieh bileue on þe helende erist. his onlepi sune. *Dominum nostrum.* Vre louerd he is eleped helende. for þat he manken alosede of þe deaðliche atter. þe þe ealde deucl bleu uppen adam. and on his ofsprenge. swo þat here fifenælde mihte was altegeder attred. Ae ure louerd ihesu erist. þurh his holie fif wunden shedde his blod. and þat gef mankin to drinken. and þarmide ut of hem þat deaðliche atter. and mid his shorte deaðe lede hem ut of eche deaðe. and mid his eðeliche sore redde hem ut of eche siennesse. and gef hem eehe hele alle þo þe hit healde willen. and þeih alle men ben godes children. for þat he hem alle shop : and ches hem to sunes and to dohtres. naðeles ure helende erist is his onlepi sune. noht after chesunge ac after strenge for þan he him strenge. also þe sunne strengeð liht. þane he tospret into al þesse wide worlde. and is þarfore cleped þe *heuenliche fader sune. for þe fader is on þe sune on þe wise. þat on is on westme. for þat he is muel and mihti ouer alle þing. þat oðer is on wlite : for þat þe mone and þe sunne wundrieð of faire. swo fair is ure louerd ihesu crist. and þe þridde is on þewe : for he is ful of alle godnesse. And þeih ure louerd ihesu crist bie alre manne¹ louerd. naðeles he nis naht alre manne louerd. þeih hie ben alle on his name turned. for hie ne heren him naht alle. noma ne heren ure louerd ihesu crist bute þe rihtwisc. and þe bileffulle. and þe godfrihte. for alle þe unrihtwisc man þe grete synnes drigen : hersumieð þe deucl. and þe hwile here louerd ho lieð.

Only the good Christians believe in God, to which belief five things are needful :

1. To acknowledge him as Lord over all things ;
2. To love him above all things ;
3. To fear him above all things ;
4. To honour him above all things ;
5. To praise him above all things.

God the Father of all.

Our Lord is called the Healer, because he healed mankind of the deadly venom blown upon Adam by Satan.

By his five holy wounds he restored man's fivefold powers.

With his short death he redeemed man from eternal death.

Christ is God's Son by generation.

The Son has three properties possessed by the Father : 1. power, 2. glory, and 3. goodness.

¹ read *safte*.

Christ is Lord only of Christian men, because all sinful men serve the devil and have him for their lord.

And therefore they (sinners) lie when they call Christ lord, and meanwhile it helpeth them not that they sing paternoster nor creed. May our Lord Jesus give us true faith and all who have need thereof, unto our life's end. Amen.

Qui conceptus est. We have begun to tell you in English what the Creed signifies, which every Christian man ought to know ; and we have said two verses thereof, and will now pass on to the third. I believe in the Saviour Christ, whom the holy virgin our Lady Saint Mary conceived of the Holy Ghost in her body, not according to human conception, nor after carnal lust, but even as ye in your hearts receive the words of my mouth which I am speaking to you. So the angel said it when he brought her the blissful tidings, thus saying, *Ecce concipies, &c.*—thou shalt conceive a child in thy womb and bear a male child and call it Saviour, and it shall be king in the everlasting kingdom. Then answered our Lady Saint Mary and said, *Quomodo fiet istud quoniam virum non cognosco ?*—How shall that be, since no man hath touched me. And the angel answered her and said, *Spiritus sanctus superveniet in te, &c.*—The Holy Ghost will come upon thee, and God's might shall make thee with child ; and when it is born it shall be called the Child of God. Then answered the Lady Saint Mary and said, *Ecce ancilla Domini, fiat mihi secundum verbum tuum*—I am Christ's maiden : as thou hast said, so may it be. Thus meekly answered the meek queen of heaven and of earth and of all creatures. And thus became our Lady Saint Mary with child, thanked be our Lord Jesus Christ ; when the time came [she brought forth a son], so that she neither ached nor smarted, nor was her virginity impaired.

Passus sub Pontio Pilato. He suffered under Pilate's rule. *Crucifixus, mortuus*, his holy body was spread out on the holy rood, and his feet were nailed thereto and his hands ; and with spear's point was his sweet side opened, and his head was covered with a crown of thorns, and in many ways he was piteously tormented ; and thus he suffered until the time that he suffered death for to relieve our necessities, though he himself had none.

Et sepultus. And his holy body was laid in the tomb in the holy sepulchre, that men still seek in Jerusalem.

Descendit ad inferos. And he went into hell and brake hell gates and

and þarfore h[il]e lieð þan hie crist louerd elepieð. *and* þe hwile
 ne helpeð noht. *þat* hie singeð *pater noster ne crede.* Ure
 louerd ihesu geue us rihte bileue. *and* alle þo nede habbeð to ure
 liues ende. amen. *Qui conceptus est.* we habbeð bigunnen to Third verse of
the Creed
treats of the
miraculous
conception.
 sege ou on englis hwat bitoeneð þe crede. *þat* eleh cristeneman
 oh to cunnen. *and* habbeð seid þarof tweien uers. *and* wile nu
 þe þridde. Ich bileue ou þe helende crist. þe *þat* holic maiden
 ure lafdie seinte marie on hire innoðe understod of þe holic gost. An angel
brought the
bl. sful til-
ling to Mary
that she
should con-
ceive and bear
a son.
 noht of mannes strenge ne on lichamliche luste. ac alswo gie on
 owor horte unde[r]stonden þe word of mi muð þe ich speke to
 eu. alswo þe engel hit seide þo he hire brohte þe blisfule t[il]singe.
þus queðende. Ecce concipies et cetera. þu shalt understonde
 child on þine innoðe. *and* euowen *for enauechild *and* clepen hit * p. 11
 helende. *and* hit sal ben king on þe endelese kineriche. þo and- and should
call his name
Jeshu.
 swerede ure lafdi sainte marie *and* seide. *Quomodo fiet istud*
quoniam uirum non cognosco? whn shal *þat* wurðe siððen wap-
 man me ne [a]trineð¹. *and* þe engel hire andswerede *and* seide. : *MS. unrec.*
Spiritus sanctus super ueniat in te et cetera. þe holic gast wile
 cumen uppen þe. *and* godes milte make ðe mid childe. *and*
 hwanne hit beð iboren : men sullen clepen hit godes bern. þo The child
would be
called God's
child.
 andswerede þe lafdie sainte marie *and* seide. *Ecce ancilla*
domini fuit michi secundum uerbum tuum. Ich am cristes
 maiden. also þu hauest iseid : swo mote hit wurðe. þus mildeliche
 andswerede þe milde quen of heuene *and* of eorðe. *and* of alle
 safte. *and* þus bieam ure lafdi *Sainte Marie* mid childe. þonked
 be ure louerd ihesu crist. þo ðe time eam swo *þat* hire ne oe. ne
 ne smeart. ne hire maiðhod ne was awemued. *Passus sub*
pontio pilato. he was pined on pilates andwealde. *Crucifixus*
Mortuus. His holic lichame was tospred on þe holic rode. Of the passion
and cruci-
fixion of
Christ.
and nailed þarto his fêt : *and* his honden. *and* mid speres orde
 opened his swete side. *and* his heued heled mid þornene crune. Of the burial
of Christ in
the holy
sepulchre in
Jerusalem.
and on fele wise rewliche tuked. *and* þus he þrowede for to *þat*
 ilche time. *þat* he deað poled. for to beten ure nede : he² ne
 hadde him selue nano. *Et sepultus.* And was his holic lichame
 leid in burieles in þe *holie sepulere. *þat* men sechen giet in
 ierusalem. *Descendit ad inferos.* *and* he ferde in to helle *and*

bound the devil ; *id est, abstulit ei quam exercuerat potestatem, trahendi ad infernum animas a corporibus exutas* ; first he took from him all the power that he had enjoyed, from the beginning of the world until the time came that he harrowed hell and took out with him all those who previously had been very obedient to him.

Tertia die resurrexit a mortuis. On the third day he arose from death, and dwelt with his apostles until the fortieth day ; not continuously, but at various times.

Ascendit ad coelos. Then he ascended to heaven, so that his apostles and many other folks beheld with their eyes how he went up.

Sedet ad dextram Dei Patris Omnipotentis. And he sitteth on the right hand of the Almighty Father. *Inde venturus iudicatum vivos et mortuos.* Whence he shall come again to judge the quick and the dead, and to give the good eternal life and bliss in heaven, and the evil eternal woe and torment in hell, to shame both soul and body.

Credo in Spiritum Sanctum. I believe in the Holy Ghost, who is with the Father and with the Son one mighty God. *Sanctam ecclesiam catholicam.* And I believe that the church is God's holy house on earth, and is called in books *Kyriaca, id est, dominicalis*, that is in English, the Lord's house, and is thereto named because the heavenly king's body is therein as an ordinance ; and therefore men shall ever go thither and pray there, and hear God's words, and learn how they shall lead their lives in obedience to God, and so unite themselves in true belief that they shall be an habitation of God, so that they shall be turned to one lord, to one belief, and to one baptism. *Sanctorum communionem.* And I believe that saints are of one mind, one counsel, and have fellowship in all holiness. *Remissionem peccatorum.* And I believe that sins are forgiven through true shrift. A man receiveth true shrift when he forsakes wholly his great sins and grievously bewailoth them and sheweth them his mass-priest, and repents of them as he (the priest) directeth him. *Carnis resurrectionem.* And I believe that on Doomsday mankind shall rise from death, and each man shall hear his doom according to his last deeds (in this life). *Et vitam eternam, Amen.* And all men shall come to live eternally, the good in everlasting bliss and weal with our Lord Jesus Christ, in heaven, the evil in eternal woe and torment with the devil in hell, soul and body without end.

brae helle gaten : *and* bond þe deucl .i. *abstulit ei quam exercu-* which men
erat potestatem. trahendi ad infernum animas a corporibus still visit.
exutus. formest he biuam him alle þe mihte þe he hadde nutted Of his descent
 frau¹ þe biginniuge of þe worlde. for to þe time cam þat he ¹ *MS. fran.*
 heregede helle. *and* nam² ut mid him alle þe him hadden ar wel ² *MS. nan.*
 hersumed. *Tercia die resurrexit a mortuis.* On þe þridde dai Of his resur-
 he aros of deaþe. *and* wunede mid his apostles. for to þe fower- rection on the
 tuþe dai. nolit alegate : ac stund-mele. *Ascendit ad celos.* þo Of his ascen-
 he steah to henene. swo þat his apostles *and* muchel oþer folc sion into
 mid eien bihielden hwu he upwende. *Sedet ad dextram dei* heaven,
patris omnipotentis. and sit on riðthalf þes almihtie faderes.
Inde uenturus iudicatum uiuos et mortuos. Ðanne he cumeþ
 oft to demen þe quilke *and* þe deade. *and* to geue þe gode cehe whence he
 lif *and* blisse on heuene. *and* þe iuele : eche wowe *and* pine on shall come to
 helle. boþe to same þe sowle *and* þe lichame. *Credo in spiritum* iudge the
sanctum. Ich bileue on þe holie gost. þe is mid þe fader. *and* quick *and* the
 mid þe sune on mihti god. *Sanctam ecclesiam catholicam. and* dead.
 ich lene. þat ehireche is holi godes hus on eorþe. *and* is cleped Of helic in
 on boc kiriaca .i. *dominicalis* þat is on englis louerdlich hus. *and* the Holy
 is þerto nemned. for þe heuenliche kinges *lichame is to setnesse Ghost.
 þarinne. *and* þarfore men sullen aure þider gon. *and* hem þar *p. 16.
 bidden. *and* godes word heren. *and* lernie hwu hie sullen here The heavenly
 lif laden on godes hersumpnesse. *and* hem swo gaderen on rihte King's body
 bileue. þat hie ben on godes wmieng. þat he ben turned on one is therein as
 lauerd. to one bileue. to one fuleninge. *Sanctorum communionem* an ordnauce,
and ich ileue þat halgan ben on mode. *and* on rede. *and* habben and thither
 ferrede on alle holinesse. *Remissionem peccatorum. and* men should
 lene þat þurh soþe scrifte synnes ben forgeueue. Soþe scrifte go to pray
 understondeþ man. þanne he his muchele synnes mid alle for- and hear
 leteþ. *and* sore binnuþ. *and* sheweþ hem his messe preste. God's words.
and beten hem also he him wisseþ. *Carnis resurrectionem.* Of the com-
 And ich leue þat mankin shal a domesdai risen of deaþe. *and* munion or
 elch man heren his dom hi eftemeste erdede. *Et uitam eternam* fellowship of
amen. and alle men shullen come to libben eeheliche. þe gode on saluts,
 cehe blisse *and* wele mid ure louerd ihesu crist on henene. þe Of the for-
 iuele on eche wowe *and* pine mid þe deucl o[n] helle. sowle *and* givness of
 licham abuten ende. Of true shift.
 Of the resur-
 rection of the
 body.
 Of the life
 everlasting.
 All men shall
 live eternally,
 the good in
 everlasting
 bliss, and the
 wicked in
 eternal tor-
 ment.

V.

THE LORD'S PRAYER.

Pater noster, &c. When thou singest the psalm that is called Creed, thou sayest that thou believest in God, and makest acknowledgement that he is thy Lord; but when thou singest the psalm called *Pater Noster*, after the first word of the psalm, thou dost obeisance to God and kneelest to him and prayest that all his will may be done, and complainest to him of thy manifold necessities, and entrest him to relieve them all; thus saying:—*Pater noster qui es in celis*, Our Father thou art in heaven, the Holy Trinity which created and ruleth over all creatures. We call him our Father for two reasons: the first is because that he created us and united the limbs to our bodies and the soul thereto, the sight to the eyes, the hearing to the ears, and to each limb its proper office; and so secretly has he put it (the body) all together that the joining of each limb is unperceived; and hereafter he will unite us when we shall arise from the dead. And therefore we call him Father because he has put our members together here (in this world). The second reason is, that he feedeth all living things which live on meat (food); all animals openly, and grass and trees secretly. But one of all animals, that is man, he [God] feedeth in two ways, nevertheless not all men but some only. The unrighteous man he feeds openly with bodily food, and the soul with her aliment. And though God thus feedeth all things, he is not, nevertheless, called the Father of them all (though he feedeth them all), but specially is he the Father indeed of those who receive his holy flesh and his holy blood in right faith and in true love. These are the righteous and the believing and the God-fearing men, who lead their lives as they are taught in church. And those who do not so have the devil for their father, who feedeth all those who follow him. And in the first man he (the devil) previously united all; and with carnal lusts he feedeth all unbelieving men who lived then or yet live, and he is therefore their father,

Sanctificetur nomen tuum. Blessed be thy name in us, so that we may extol thee in all our thoughts, praise thee in all our words, and honour

V.

PATER NOSTER.

Pater noster et cetera. Du singest þe salm þe me elepeð erede. *Pater Noster.*
 þu seist þat on gode bileuest. *and* dost enownesse þat he is In this prayer
 þi louerd. æc þanne þu singest þe salm þat is eleped *pater noster.* we kneel and
 After þe forme word of þe salme: abugest gode. *and* enewlest will may he
 togenes him. *and* biddest þat all his wille wurðe. *and* menest done, and we
 to him þine fele nede. *and* biddest þat he hem alle bete. þus pray for
 queðende. [P]ater noster qui es in celis. fader ure þu ert in things need-
 heuene. þe holie þremnesse þe shop *and* biwalt alle shafte: we ful to soul
 elepieð ure fader for two þing. on his for þo þe he us shop: *and* our Father —
 feide þe lemes to ure lieame. *and* þe sowle parto. þe sene to þe We call God
 egen. þe hlust to þe earen. *and* to elehe lime limpliehe mihte. our Father,
and swo digeliehe hit al dihte: þat on elehe feinge is hem on I, because he
 sene. *and* eft he us wile feie: þanne we shulen arisen of deaðe. created us, and
and forþi we elepeð him fader for þat he us feide here. Oðer put our limbs
 is þat he fet alle liuiende þing. þe bi mete liuien. alle nutten (with their
 openliche: *and* gres *and* trowen dieliehe. Ac on of alle nutten respective
 þat is man. he fet on two wise. noht alle: æc sume. Do unriht- powers) to-
 wise openliche mid lieames bileue: *and* þe sowle mid hire bileue. gether in a
and þeið he alle þing þus fede: he nis naðemo nemned heore secret and
 alre manne¹ þeið hem alle fede. æc sunderlepes he is here fader wonderful
 mid wisse. þe on rihte bileue. *and* on soðe luue understant his manner:
 holie fles. *and* his holie blod. þat ben þe rihtwise. *and* þe bilea- 2. he is our
 fule. *and* þe godfrihte men: þe ladeð her lif also me hem in Father be-
 ehirebe lereð. *and* þo þe swo ne don: habben to fader þe deuel Only the true
 þe fet hem alle þo þe him folegeð. **and* on þe forme men: alle Father of the
 ueide er. *and* mid lieames luste: alle unbilefulle men þe þo righteous and
 weren. *and* get ben. he fedeð. *and* is þarfore hore fader. the godfear-
 tificetur nomen tuum. bledsed be þi name on us. swo þat we on 116.
 alle ure þanke. þe heien on alle ure worden. þe herien: on alle
 ure deden þe wurðien. *and* ouer alle þing þe liuien. *and* swo
 * p. 18.

Hallowed be
 thy name —
 Let us all
 magnify,
 praise, wor-
 ship, and
 love God's

thee in all our works, and love thee above all things, and so merit it that we may have in common the token of thy holy name. *Adveniat regnum tuum.* Thy kingdom come. To some men our Lord Jesus Christ comes, and a little while remaineth with them, and afterwards leaves them. Such are all those that hear the word of God in sermons and think that they will forsake their sins but do not. To some men our Lord Jesus Christ cometh and remaineth with them, and nevertheless reigneth not in them. Such are all those who have forsaken their sins, and according to the priest's instruction, earnestly repent. To some men he cometh and beginneth to reign in them in this brief life, and will fully reign in them hereafter in the eternal life ; but such are now difficult to find upon earth ; and nevertheless there are still many, namely, the God-fearing, who are void of sin, and lay no store by all world's pleasure, and love truly all living men, and are obedient to all God's behests, and are weary of this world and long for heaven, and desire (yearn) for nothing except what is according to God's will.

Fiat voluntas tua sicut in cælo et in terra. Thy will be done on earth as in heaven ; so that men may please thee with their life on earth, as do the angels in heaven. *Panem nostrum cotidianum da nobis hodie.* Give us to-day our daily bread. It is all called bread, that is man's food ; but nevertheless bread denotes three kinds of food : the first is the meat (or food) which the body enjoys and lives by ; the second is God's word, that is the soul's food ; the third is the meat that each man ought to take with him when he shall depart this life, that is, Christ's holy body, which giveth all men eternal life and bliss in heaven. And if we are wise we may with one word pray for these three things and be successful in our prayers.

Et dimitte nobis debita nostra. And forgive us our trespasses which we have done, and often, in idle thoughts, in vain speech, in evil deeds, and many more times than we are able to say. *Sicut et nos dimittimus debitoribus nostris.* And so forgive us our trespasses as we do theirs who have trespassed against us. No man can say these words, when he beseeches God's mercy, if he hath in his heart malice, or envy, or hate towards his fellow Christian, without cutting himself off from God ; but he prayeth that God's wrath may come upon his own head. *Et ne nos inducas in temptationem.* Lord shield us from every pain of hell. Every

ernien *pat* we habben moten of pine holic name *pe* toene imene, name above all things.
Adueniat regnum tuum. Cume pi rixlinge. *To sume men* *Thy kingdom come*—
eumeð ure louerd ihesu *crist. and* litle hwile mid hem *bileueð* Christ comes to some men
and siððen him forleteð. Swilehe ben alle *þo þe* hereð godes but remains not long with them.
word on lor spelle. *and* þenehen *þat* hie willeð here sýnnes leten. These men only think of repentance; they do not forsake their sins.
and ne don. *To sume men eumeð* ure louerd ihesu *crist. and* Others have Christ with them, but he does not reign in them.
bileueð mid him. *and* naðemo ne rixleð noht on him. Swilche Christ's kingdom is in the hearts of those who despise this world, and long for heaven, and desire nothing but what is according to God's will.
ben alle *þo þe* hauen here sýnnes forleten. *and* bi prestes wiss- * p. 10.
inge hem geruliche beteð. *To sume men he eumeð. and* bigin- *Thy will be done*—
neð on him to rixle on pis eðeliche liue. *and* wille fullliche rixle Let our lives please Thee!
on him eft on *þe* cehe line. æ swilehe ben aruceð fiude. nu abunec- *Give us this day our daily bread*—
eorðe. *and* naðeles manie beð get. *þo* ben *þe* godfrihte *þe* clene Bread be-tokens three sorts of food :
ben of sýnnes. *and* leteð unwurð of alle woredl wunne. *and* 1. bodily food,
luncē¹ rihtliche alle liuierende men. *and* ben hersume alle godes 2. spiritual food,
hese. *and* is pis woredl loð. *and* habbeð longinge to heuene. *and* 3. Christ's holy body,
ne gierneð to none þinge : lute after godes wille. *Fiat uoluntas*
*tua sicut in celo *et in terra.* Wurðe *þi* wil on eorðe swo hit *Forgive us our trespasses, &c.*—
is on heuene. swo *þat* me *þe* quemen of here lifode on eorðe. No one ought to say these words if he bears malice against any one in his heart.
alse don *þe* engles on heuene. *Panem nostrum cotidianum da*
nobis hodie. Gif us to dai ure daihwamliche bred. Al hit is *Lead us not into tempta-tion*—
cleped bred : *þat* is mannes bileue : æ naðeles bred bitoeneð pre
bileues. On is *þe* mete. *þe* *þe* lielame bruceð and bilineð. Ðat

torment of hell is effected in a threefold mode. The first is the devil's instigation and evil-teaching; the second is man's lust; and the third is man's will when he will do or say after the devil's teaching what is then pleasing to him; the instigation and the lust bringeth him into hell-torment. There are three things that weigh down mankind: the first is the will itself, the second is evil crimes, and the third the lusts of the flesh. And these two, that is, sin and the will, help the third, that is, the fleshly lusts which mislead mankind; and it is wholly through the devil that men are thus mistaught. As it is by the woman and her mirror; she beholds her mirror, and her shadow cometh thereon, and the shadow teacheth her how she may make herself look most lovely, for she desires to please all the leechers who look on her and so draw them to her. So cometh the devil into man's heart, when he will hold secret conversation with him, and saith thus:—Thou art a well-to-do man and honourable besides, if thou takest to the house (keepest at home) thou art less respected by men, but if thou wearest every day fine clothes and art open-handed (liberal) to gleemen and to whores, thou shalt be beloved and respected and shalt please all men. To the man that is envious he (the devil) speaketh in his heart and saith: A foul thing may it seem to thee that an inferior person hath fine clothes and thou mean ones, and that he should have worldly riches while thou wert better deserving thereof. With the hater he speaketh in his heart [and saith]: Now thou must hate him who hath done evil to thee and cry out on him with evil words and make him to lose his goods; a pitiful creature art thou if thou seekest not thy revenge, when thou seest thy opportunity, and if power faileth thee [not]. To the covetous man he whispers in his heart and thus saith: If thou art destitute thou art not respected nor pleasing (to men), but if thou hast world's wealth, thou mayest therewith fare worthily, and so look to thyself that thou art beloved and respected; and thou mayest, for the Lord's sake, distribute much alms, though it be unlawfully or unseasonably acquired. Give thereof for the love of God, then shall thy sins be forgiven thee. If thy priest, who shall take thy tithes, be not a chaste man, distribute it to such men as may pray for thee. To the narrow-hearted man the devil saith in his thought:—Keep well what thou hast; consider what may befall thee, and show some moderation when thou makest thy alms. Thou hast little wealth wherewith to help thy kin, and well worthy is wealth, whatever it be, of honour.

Louerd shild us fram elche pine of helle. Eleh pine is fremed on þre fold wise. On is þe defles tnihting *and* mislore, þat oðer is mannes licunge. þe þridde is mannes wille. *þanne he wile don, oðer queðen hwat him þanne leað after defles lore. þe egginge *and* þe likinge him bringeð in to helle pine. Ðre þing beð þat mankin henieð. On is þe selue lust, oðer is iuel lehtres. Ðe þridde flesliche lustes. *and* pese two þe ben leihter *and* inst? nulsteð þe þridde þat is þe flesliche lust. þe mankinne forlereð. *and* al hit is bi þe deuel. þat men þus forlerede. Also hit bi þe wimman *and* bi sheawere. lie bihalt hire sheawere. *and* eumeð hire shadewe þaronne. þe shadewe hire tacheð. hwn hie mai hire seluen weulukest makien. for hie wule liken alle þe lechures þe on hire loken. *and* swo dragen hem to hire. Al swo eumeð þe denel in to þe mannes herte þan he wile healde sunder-rune wið him. *and* þus queð. Ðu ert wel don man. *and* þarto wurðlich. Gef þu takest to huse þu best men þe unwurðure æ gef þu werest elehe dai faire cloðes. *and* best rum-handed to glewmen *and* to hores. þu shalt ben lef *and* wurð. *and* liken alle men. To þe man þat is niðful. he spekeð on his herte *and* þus queð. Ful mai þe pinke þat foreuðer haueð faire weden. *and* þu unwreste. *and* he wereldes richeise *and* þu ware betre wurðe. Wið þe hatiende man he spekeð on his herte. Nu shalt [þu hatien] þe þe iuel hauen don. *and* biremen him mid euel wordes. **and* maken him to forlesen his aihte. vnwreste þu best gef þu wreche ne seest. hwanne þu time siest. gief mihte þe þe¹ atiereð. To þe eihtgradi men he runeð on his herte *and* þus queð. Gef þu best aihteles þu best unwurð. *and* loð. æ gef þu hauest worold wele. þu miht þarof wurðliche fare. *and* swo loken þe þat þu best lef *and* wurð. *and* miht for ure drihtenes luue fele almes dele. þeih þu hit mid unrilte bigete. oðer on untine. Gif þarof for godes luue. þanne beð þe synne forgiuen. gef þi prest nis elene man. þe shal þine toðinge understonden. del hit men þe muge bidde for ðe. To þe narewe herted man on his þonke be seið. witte wel hwat þu hauest. walte hwat þe tide. *and* eume sume meðe þenne þu almesse makest. Ðu hauest eðcliehe bi aihte to helpen þine kenne. wel wurðe wunne be of wurðshipe swo

Three things
hang men to
hell;
1. Devil's in-
stigation,
2. man's lust,
3. man's will.
* p. 20.
Three things
weigh man
down to hell.

This is seen
by women
and their
mirrors.

They look
into the glass
and see
themselves
in their
shadow, which
teaches them
how to make
themselves
hand some.—
Thus do
women criticize
the lecherous.

The devil
enters men's
hearts and
holds secret
talk with the
sinner. He
advises the
well-to-do
man to be
liberal to
gleemen and
whoies.

* p. 21.
He increases
the discontent
of the envious
man.
1 ? ne.

He advises
the man who
nourishes his
hatred to avenge
himself.

He tells the
covetous man
that it is law-
ful to give
alms from his
unlawful
gains.

The narrow-
hearted man
he advises to
stick fast to
what he has,
and to be
moderate in
almsgiving.

With the heart of the drunken man the devil whispers, and saith :— Daintily to eat and drink maketh a man fair and well-favoured, and of many powers ; whatever thou dost eat and drink and wear that thou hast, and if thou spillost or leavest anything, that thou dost wholly lose.

In the heart of the lascivious man the devil sings, and thus saith :— If thou dost value thy health, follow nature, and cool frequently thy bodily lust, and not in a few modes, but in many wises. It will befall thee well to increase this world. ' If thou wilt have offspring, have not [only] thine own wife but an other man's mate. Though learned men (the clergy) say that it is great sin for a man to follow often the lusts of the flesh, though he be married and do it on account of offspring, their mode of life belies themselves, for none do so as often as the religious (ordained men), who have not only one but many concubines ; and if they esteemed it sin they would refrain from the deed. Thus the devil inciteth each man in his heart and causes him to do what he has incited him to.

Sed libera nos a malo. But deliver us, Lord, from his temptation, and from all evil. Amen. So be it.

VI.

THE NATIVITY OF OUR LORD.

Natus est nobis hodie Salvator qui est Christus in civitate David. Good tidings, and pleasant to hear, the lord Saint Luke tells us in the holy gospel, and saith that an holy messenger brought them from heaven to the land of Jerusalem, and told them to the shepherds who were watching over their cattle beside the city of Bethlehem. Listen now and attend how he told the tidings word by word. In the very night and at the very time that our Lady Saint Mary brought forth of her holy body our Lord Jesus Christ, were shepherds watching beside the city and guarding their flocks. Then came an angel from heaven to them and stood beside them, and God's brightness shone about them, and they were sore affrighted and in great dread. *Et ait angelus eis, Nolite timere.* And the angel said to them, Be not afraid ; *Eccc enim evangelizo vobis, &c.,*

hit be. On þe drunken meū he runeð mid his herte *and* seið. He advises
 Esteliche eten. *and* drinken makeð þe man fair. *and* wurliche. the drunken
and on manie mihte þat þu etest *and* drinkest *and* werest. þat man to eat
 þu hanest. *and* gef þu ani þing spelest *and* leuest. þat þu fo[r]lest. and drink,
 On þe gole men he gelæ wið his herte. *and* þus queð. Gef þe so that he may
 is lef þin hele. heald þin cunde. *and* þine licames lust kel iloune. keep up his
and naht on feawe ac on fele wise. þe wile falle wel to echen þis good looks.
 worold. Gef þu strenge wult haue? *ne haue þu naht þin ogen The lascivious
 wif. ac oðer mannes imene. þeið lerdemen segen þat lit be muchel man he ad-
 summe þat man his licames lust drige. ofte þeið hie bispused ben. vices to cool
and don hit for strenge. here lifode ligneð hem schuen. for ne his fleshy
 doð hit none swo ofte se þe hodede. þe naueð him schne naht on lusts, becau-
 ac fele imene. *and* gef he þat hielde synne. he wolde þe dede wið- it will help
 tien. Ðus deuel eggeð ælcū man on his herte. *and* macað þat to people the
 he wule do þat he him to teilhte. *Set libera nos á malo.* world, and
 us louerd of his egginge. *and* of alle iuele. *amen.* swo hit wurðe. bid's him to
 have not only
 his own wife
 but the wife
 of other men.
 Learned men
 (the clergy)
 call this shū,
 but none trau-
 pass so often
 in this matter
 as they do.

VI.

IN DIE NATALIS DOMINI.

Natus est nobis hodie saluator qui est Christus in ciuitate davið. St. Luke tells
 Gode tiðinge *and* murie to heren. us telleð þe louerd se[i]nte us merry tid-
 lucas: on þe holie godspelle. *and* seið þat on holie ernðrake hem ings, in the
 brohte fram henene. to þe londe of ierusalem. *and* tealde þe herdes holy gospel,
 þe wakeden oner here oref. biside þe burch belcem. Insteð nu and say, that
and undernimeð hwi he se tiðinge teald[e] word after word. a holy mes-
 On þe niht *and* on þe time. þe ure lafdi seinte marie kennede of senger
 holie lichame ure louerd ihesu crist. were herdes wakiende bi brought glad
 side þe buregh *and* wittende here oref. Ðo cam on angel of tidings, to the
 heuene to hem. and stod bisides hem. *and* godes brihtuesse shepherds of
 bilifte hem. *and* hie waren swiðe offurihte. *and* ofdredde. Et Bethlehem,
 at angelus eis. *Nolite timere.* *and* þe engel quað to hem ne on the very
 be ge *naht ofdredde. [E]cce enim euangelizo uobis et cetera. night that
 Jesus was
 born.
 The angel
 stood beside
 the shepherds
 and said, 'be
 not afraid, for
 I bring you
 tidings which
 shall be great
 joy to all
 people.'
 *p. 23.

I bring you tidings which shall be for great bliss among [all] people. No man knows what bliss is who hath never undergone sorrow. But as sorrow seemeth bitter while it lasteth, so appeareth joy the sweeter when it cometh afterwards. All mankind was dwelling in great affliction, some in this world, and others in hell-pain, until that same time that our Lord Jesus Christ delivered them therefrom, and so turned their woe to weal and their sorrow to great bliss ; and of this bliss speaketh the angel and sheweth in which way and through whom this bliss should come ; thus saying :—*Natus est nobis hodie, &c.* To us is born to-day a Saviour that is Christ the Lord, in David's city.

Hoc autem dixit, quia societas hominum erat adimpletura numerum angelorum. These words the angel said because that man should fill up the angels' seat (which had been previously forfeited, when Lucifer and his company fell out thereof), and not (did he say these words) on account of angels' sickness, which have eternal health, but for man's sickness, who are all sick, and have all been so since affliction came upon our firstfather Adam, as our Lord saith in the holy gospel, *Homo quidam descendebat ab Jerusalem in Jericho et incidit in latrones, &c.* Our Lord Jesus Christ saith that a man went from Jerusalem to Jericho and came upon thieves, and they spoiled him of all his rich garments, and wounded him very sorely and left him scarcely alive. This is said of Adam. *Qui descendit a beatitudine celi, in defectus hujus mundi.* It was Adam that went out from the perfect bliss of Paradise into the wretched state of this world, and led after him then nigh all his offspring. *Et incidit in latrones,* and came upon outlaws, that is to say, devils, *qui despoliaverunt eum gratia, immortalitate, innocentia,* who bereft him of all his rich garments, which were unmerited grace and immortality and innocency. With these three garments our Lord Jesus Christ had protected him against three foes, *scilicet peccatum, dolorem, mortem,* against sin, sorrow, and death. *Et plagis impositis abjecerunt,* and after they had thus stripped him they severely wounded him wellnigh to the death. *Inferentes eis plagas, id est, humanorum defectuum causas.* The wounds that they inflicted on him are the manifold sins which they (the devils) brought upon him, when they opened his ears to listen to the devil's

Ieh ew bringe tixinge þe shule ben a folke to muchele blisse.

Ne wot no man hwat blisse is : þe naure wowe ne bod. Ac swo þe wowe pinkeð biter. þe hwile þe he lesteð. swo pineð wele þe swettere þan hit eumeð þarafter. Al mankin was wunende on

No one knows what bliss is unless he has suffered affliction.

muchele wowe. sum on þisse worlde. and sum on helle pine.

Joy is all the sweeter after grief.

forte þat ilke time : þat ure louerd ihesu crist hem þarof a-redde. and turnede swo here wowe to wele. and here sor to muchele blisse. and of þesse blisse speeð þe engel. and seweð a whilche wise. and þuregh hwam þis blisse cunnen sholde. þus queðende. *Natus est nobis hodie et cetera.* Vs is boren to dai

All mankind were living in great affliction until Christ came and turned their woe to weal

helende. þat is crist þe louerd on dauiches burehg. *Hoc autem dixit. quia societas hominum erat ad impletura numerum ange-*

lorum. Dos word sede þe angel for þat man sholde fuluullen englene sete. þe was er iwaned : þo þe lueifer and his ferreden follen ut þarof. and naht for englen unhele þe habbeð eche hele. ac for mannen unhele. þe ben alle and haucn ben alle siðen unlimpe cam uppen ure forme fader adam. also ure drihten seið on þe holie godspelle. *Homo quidam descendebat ab ierusalem*

Man was created to fill up the place in heaven forfeited by Lucifer and his angels. Christ came to heal man's infirmities.

in ierico et incidit in latrones. et cetera. Ure louerd ih[es]u crist seið. þat a man ferde fram iherusalem into ierico. and bieam uppe þeues. and hie *him bireueden alle hise riche weden. * p. 24.

The parable of the Good Samaritan.

and wunden him swiðe sore. and forleten him unneðe liues. Þis is seid bi adam. *Qui descendit a beatitudine celi. in defectus huius mundi.* Ðat was adam þe ferde ut fram¹ þe fullc edinesse of paradys. in to þesse wrecheliche hateringe of þisse worlde. and

This parable is said of Adam.

ledde after him neih þan al his ofspreng. *Et incidit in latrones* and bieam uppen utlagen. þat waren deffen. *Qui despolia-*

¹ MS. frnn. Adam fell out of Paradise, and came upon outlaws, that is, devils, who stripped him of his immortality, of his innocency, and of God's grace.

uerunt eum gratia immortalitatis innocencia. Ðe bireueden him alle his riche weden. þat waren unerned giue. and undeðlicnesse. and loðlesnesse. Mid þese þre weden ure louerd ihesu crist him

hadde warned togenes þre fon. *Scilicet peccatum. dolorem. mortem.* togenes synne. and sor. and deað. *Et plagis impositis abiecerunt.* and siðen² hie hadden bireued him þus : swo hie for-

¹ MS. siðer.

wunden him welneih to deaðe. *Inferentes eis plagas .i. humanorum defectuum causas.* þe wundes þat hie on him made den : ben þe manifeald synnes. þe hie on him brohten. þo þe hie

They wounded him even unto death.

lore and his eyes to behold the forbidden apple, and when he raised his hand to take it, and with the nose thereto to smell, and did eat thereof with his mouth.

And through these fivefold trespasses he wholly lost the fivefold might (power) which God gave him when he created him, so that he had never need to suffer hunger, nor thirst, nor want, nor cold, nor weariness, nor old age, nor sickness, nor death. But because he did these sins, God took vengeance [upon him], and deprived him of all these powers, and he became weak, and poor, and unwhole ; and all his offspring suffered in sin and in weakness and in woe, and bitterly were tormented whilst they were here, and lived sometimes in hunger, sometimes in thirst, sometimes in cold, sometimes in heat, sometimes in sorrowfulness, sometimes in weariness, and often in bitings of reptiles ; in old age, and in sickness, in numerous other woes, and at last death. And in such sickness they longed eagerly for our Saviour ; and he came, thanked be he, to heal them of their sin-wounds, and to clothe them in those honourable garments which the devil had taken from our forefather Adam, that was *stola immortalitatis*, the bliss of eternal life, and to give back those powers of which Adam had deprived us all, *scilicet gaudium plenum*, that is, the fulness of endless bliss. And he also sent messengers before him to make known that he would come, and they were patriarchs, and prophets, and angels. He also sent a messenger when he came, and that was the angel of whom I previously spoke, who made known to the shepherds, who were watching their flock beside the city of Bethlehem, that the Saviour was born therein. The angel was not sent to speak to kings nor to earls, nor to barons, nor to any high ones, nor to proud men in the world, but to low and mean men, as shepherds are. But therefore I will tell you (take heed thereto and understand it) what the herdsmen and what the night-watches, and what the cattle betoken, and first of all what the wild beast denotes, which will worry these cattle and will catch them and will steal them and forcibly carry them off. Of this beast speaketh Saint Peter thus, saying, *Adversarius vester diabolus tamquam leo rugiens circuit querens quem devoret*. Our foe, that is, the devil, wandereth about us ; he practises the wiles, sometimes of a fox, at other times of a wolf, sometimes of a lion,

openeden hi[s] earen to luste þe deffes lore. *and* his cien to bihealden þe forbodene appel. *and* hef his honde hit to nimen. *and* mid þe nose þarto te smullen. *and* mid his mūð þarof et. *and* þurh þes fifealde gultes. forleas þe fiffeald mihten þe god him gef þo þe he him shop. swo þat he ne þurte naure polen hunger. ne þurst. ne woninge. ne chele. ne werinesse. *ne elde. ne unhelðe. ne deð. æ for þat he dide þise synnes god wrac *and* binom him þese mihtes alle : *and* he bieom unmihti. *and* wreche. *and* unhol. *and* his ofspring al. þrownde on synne. *and* on unmihte *and* on wowe *and* gemerliche þineden. þe wile þe he here weren : *and* wuneden. hwile mid hunger. hwile mid þurste. hwile mid chele. hwile mid hete. hwile mid sorinesse. hwile mid werinesse. *and* ofte mid wurmene icheu. *and* mid elde. mid unhelðe. mid oðre wowe inohg. *and* ettan ende mid deðe. *and* on swiche unhelðe wisseden¹ georne efter helende. *and* he com. þanked wurðe him : to helen hem of heore synwunden. *and* to winden hem on þa wurhliche weden þe þe dieuel binom ure forme fader adam. þat wes. *Sstola*² *inmortalitatis*. þat is þe blisse of eche liue. *and* to giucnde þe mihtes þe adam forgremede us alle. *Scilicet gaudium plenum*. þat is þe uulle of endelose blisse. *And* also he sende erendrake biforen him to cūðen þat he cūmen wolde. *and* þat were patriarkes *and* prophetes. *and* engles. calse he sende erendrake þo he com. *and* þat wes þe engel þe ich cr embe spec. þe cndde þe herdes þe biwakeden here oref : bisides þe hurehg bethleem þat þe helende was þerinne iboren. Ne was þe engel isend ne to kinge. ne to eorle. ne to barun. ne to none hege : ne oregele men on þe wurelde wið³ to spekende. æc to loge : **and* eðeliche men also heordes huð. æc forþi ich wile seggen giu nimeð geme þerto. *and* understondeð it hwat þo heordes bitocneð. *and* wat þe ni[h]t weeches. *and* hwat þat oref *and* alre crest hwat þe wilde deor þe þis oref waneð. *and* wile bicachen it. *and* wile forstelen. *and* wile mid stre[n]gðe binimen. Of þis deor specð seinte peter þus quepende. *A Duersarius uester diabolus tanquam leo rugiens circuit querens quem deuoret*. Vre fo þat is þe deuel wuandreð abuten us he teð forð geres hwile after fox. hwile after wulue. hwile

Adam's wounds were his sin, which the devil brought upon him when he ate the apple, and thereby sinned in a fivefold manner. * p. 25.

Sin caused Adam to lose the five powers which God had given him.

All his offspring likewise suffered from divers afflictions, and longed eagerly for the coming of Christ.

¹ or willeden
At last Jesus came to heal man's sin-wounds, and restore him to the bliss of eternal life.

² So in MS.

Messengers, that is patriarchs, &c., announced Christ's coming.

An angel too was sent, but not to kings or earls but to poor shepherds.

* p. 26.

³ MS. bið.

Here follows an explanation of the shepherds, of their cattle, and of the wild beasts that worry them.

The wild deer denotes the devil, who appears at different

and at other times that of other animals, and in each of his deeds he is compared to the animal whose tricks he exhibits. *Greges sunt, oves et boves, capræ et porci.* The flocks which this beast worrieth are sheep and oxen, and goats, and swine, and [these] denote men. Some men lead a pure life and neither do nor say anything unpleasant to their fellow men, but love God and go each day to church, as sheep to the fold, and do gladly their duty to the church and give alms to poor men, and are called sheepish men.

Other men will do nothing wrong, but labour with the earth, and till much for other men's behoof, and these are called oxish (or neatish) men. Of these sheepish and neatish men speaketh the prophet thus, saying:—*Subjecisti sub pedibus ejus, oves et boves*, that is to say, the sheepish and the neatish men are in bondage to Christ. Some men lead their life as goats or bucks. *Hoc animal pascit in altum et est libidinosum.* This animal is very lascivious, and pastureth sometimes upon trees, at other times upon cliffs, and again in the dales, and stinketh foully on account of his lasciviousness. Such are all proud men who reckon themselves high and practise whoredom and of the filth foully stink; and of such men saith our Lord Jesus Christ, *Statuet quidem hodos a sinistris, et mittet in ignem æternum.* On Doomsday bucks and goats, that is to say, the men and the women who practise whoredom, shall stand on our Lord Jesus Christ's left hand, and he shall send them into the eternal fire in hell along with all devils.

Some men pass their lives in eating and drinking, as swine, which foul themselves, and root up and sniff ever foully, and much enjoy foul things, and when they are full they go to the foul mire and therein wallow. So doth the foul man who followeth the will of his belly and oft filleth himself with unlawful gains, when he beareth about his cloak and speweth out the dainty meats and drinks; and when he is full defiles himself in the foul mire of drunkenness and of whoredom, and therefore they are called swinish men, and in them the devil dwelleth by the leave of our Lord Jesus Christ, as the holy gospel saith, *Dominus ejecit legiones dæmonum de homine quodam; et rogaverunt dæmones, Mitte nos in gregem porcorum. Et ingressi præcipitaverunt porcos in mare.* The holy gospel saith that our Lord drove many devils together

after leun. hwile after oðre. and on eech of hise deden is
 iefned to þe deore wuas geres he forðsteoð. *Reges sunt. oues*
et boues. capre et porci. Det oref þe þis deor waueð beð shep
 and reðeren. and Get. and swin! and bitocneð men. Sume
 men ledeð elene lifode. and ne doð ne ne queðeð none manne
 loð æc luigeð god. and goð eche dai to elirehe also shep to
 uolde. and doð gladliche here rihte to elirche and elmesse
 wreche men. and beð eleped shepisse men. Sume men ne willen
 non unriht! æc winned wið þe eorðe. and tiliget michel to oðre
 mannaes bihofpe. and þese men beð ieleped ruðerishse. men of
 þese shepishse! and ruðerishse men. specð þe prophete þus que-
 pinde. *Subiecisti sub pedibus eius. oues et boues.* þis to seggen
 þe shepisse and þe netisse men beð under cristes þralshiþe.
 Sume men leden here [lif] also get! oþer buckes *Hoc animal pas-*
cit in altum et est libidinosum. *Dis oref is swiðe egerne. and
 fecheð his leswe. hwile uppen trewes. and hwile uppen elues.
 and hwile in þe dales. and stiuweð fule for his golnesse. Swo
 ben alle oregel men. þe telleð hem seluen heige. and drieð hor-
 dom. and of þe hore fule stinkeð. and of swilehe men seið ure
 louerd ihesu erist. *Statuet quidem hedos a sinistris. et mittet in*
ignem eternum. A domes dai sulle buckes. and þe get. þo ben
 þe wapmen and þe wimmen þe hordom drien. stonden an ure
 louerd ihesu eristes lift hond. and hem sal senden into þat eche
 fur on helle mid alle deflen. Sume men ladeð here lif on etinge
 and on drinkege also swin. þe uulieð and wroteð and sueuieð
 aure fule. and ful þing mnehel brukeð. and þan hie fulle beð. hie
 secheð to þe fule floddri. and þaron waleweð. Swo doð þe fule
 man þe folegeð his wombes wil. and of unrihte bigete ofte filleð.
 þane he bereð abuten here senibhakel. and þe est metes and
 drinkes ut speweð. and þan he fulle ben. bisulieð hem on þe fule
 floddri of drunkennesse. and of hordom. and þarfore ben
 ieleped swinisse men. and on hem wuneð þe deuel. bi ure louerd
 ihesu eristes leue also þe holie godspel seið. *Dominus eiecit*
legiones demonum de homine quodam et rogauerunt demones.
Mitte nos in gregem porcorum. Et ingressi precipitauerunt
porcos in mare. Ðe holie godspel seið þat ure drihten

times under
various forms
—as a fox, a
wolf, a lion,
&c.

The cattle
worried by
the wild
beasts are
sheep, oxen,
goats, and
swine, which
betoken men.
Sheepish men
lead a pure
and innocent
life.

Neatish men
till the earth
and lead an
innocent life.

* p. 27.

Goatish men
are proud,
insidious
men, and
sunk of
whoredom.

On domes-
day these foul
bucks and
goats shall
stand on our
Lord's left
hand.

Swinish men
delight in
eating and
drinking, &c.

They follow
the will of
their bellies,
and deile
themselves in
the foul mire
of drunken-
ness.

The devil
dwells in
these men.

out of a man who was out of his wits, and thus healed him, and the devils entreated our Lord Jesus Christ to send them into a flock of swine, and he did so; and the swine ran, as the devils drove them, into the sea and drowned themselves. So giveth our Lord leave to the devil to be in the *swinish* men, of whom I before have spoken, and to dwell in them and to drown them, and to bring them out of their wits, and to drive them from one wrong to another, from a little vice to a great one, from sin to sin, from evil to evil, and lastly he drowneth them in shameful death and leadeth them with him to hell. These four sorts of men whom I have previously mentioned, are the cattle which the herdsmen were watching over; and the herdsmen themselves are the teachers of holy church which pasture their flocks, as the book saith, *in pascuis uberrimis pascunt ea*, on sweet pastures, which are the good words of Holy Book, which is the soul's pleasant food, as dainty eating and drinking is the body's. *Iners pastor aut sedet in ignorantia aut accubitat in negligentia aut jacet in voluntate.* The bad (slothful) shepherd sitteth in ignorance, for he knows not how to guard his flock; or lounges about and sleepeth, and sinneth in negligence, as he that is reckless and standeth in no awe of his lord; or lieth in evil desire and sleepeth fast in his sins; then cometh the wild beast, of which I previously spake, and worrieth the flock, *Sed boni pastores vigilant, et noctis vigiliis custodiunt supra greges suos et pro illis sese hostibus opponunt.* But the good herdsmen watch in purity of life over their flocks, which they pasture in holy doctrine, and teach them to understand what is evil and what is good, and often admonish them to forbear vices and to follow good virtues. *Vita præsens caliginosa est tenebris peccatorum.* All this life in which we live is compared to night, because it is so dark through our horrible sins. *Hujus noctis sunt quatuor vigiliæ. Sero, id est, pueritia. Media nox, adolescentia. Galli cantus, virilis ætas. Mane, senium.* In this night there are four night-watches: (1) Before evening, which pertaineth to children; (2) midnight, which pertaineth to young men; (3) cockcrow, which pertaineth to adult men; (4) morning time, which pertaineth to old men. These herdsmen, that are the teachers (of holy church), as bishops and priests, watch before evening, and then the children are virtuous (well behaved). At midnight he (the bishop or priest) watcheth, when he takes away

drof fele deules togedere ut of á man þe was of his wit. *The story of*
 *and him swuo helde. and þe deules beden ure louerd ihesu *the herd of*
 crist þat he hem sende into floe of swin and he swo dide. and þe *swine pos-*
 swin urnen also deulen hem driuen: into þe sæ. and druneneð *essed by*
 hem seluen. Swa giued ure drihten leue þe deule to ben on þe *devils.*
 swinisse man þe ihe er of spee and on hem to wuniende and ** p. 23.*
 hem to drenchende. and of here wit to bringinde. and to driuen *God gives the*
 fram unrihte to oþer. fram eðeliche laste to michele. fram synne *devil leave to*
 to synne fram inele to inele and ettan ende hem drenchenð on *dwell in*
 shameliche deðe and mid hem to helle ledeð. Ðese fower man- *swinish men,*
 nisse þe ich er inemð hadde. beð þat erf þe þo herdes ouer *and at last to*
 wuakeden. and þe selue herdes beð þe lorpewes of holi chiriche. *drown them*
 þe lesoweð hore orf also þe boe seið *IN pascuis uberimis* *in hell.*
pascunt ea. on swete leswe. þo bin þe gode word of holi boe þe *The shepherds*
 beð þe saules lustliche bileue. also estliche etingge and dringk- *are the*
 inge is te lichames. *INers pastor aut sedet in ignorancia aut* *teachers of*
accubitat in negligenciu aut iacet in uoluntate. Ðe unwreste *holy Church.*
 herde sit on unwisdomnesse. for he ne can is orf gemen. oðer *The lewd*
 hiloncð and slepeð. and synegeð on gemeleste also he þat is *shepherd*
 recheles and non eige ne stand of louerde. oðer lið on lipere *takes no heed*
 wille. and feste slepeð on his synne. þanne eumeð þe wilde deor *of his flock,*
 þe ich er seide and þat orf waneð *Set boni pastores uigilant.* *but allows the*
 et noctis uigilias custodiunt supra greges suos et pro illis se se *worry the*
 hostibus opponunt. Ae þe gode herdes *wakieð on faire lifloðe *herds.*
 ouer here orf: þe þei leswueð on halie larspelle. and wisseð hem *Good shep-*
 to understanden wat is uuel and wat is god. and munegeð hem *herds watch*
 ofte unðewes to forberen. and gode þeawes to folgen. *Vita* *over their*
presens caliginosa est tenebris peccatorum. al þis lif þe we on *flocks, and*
 liuen is to nihte iefned for þat it is swa pester of ure ateliche *instruct them*
 synnes *Huius noctis sunt triuor uigilie* *S*Ero i. puericia. *M*Edia *to do good*
nox adolescencia. *G*alli cantus uirilis etas. *M*Ane senium. *and to for-*
 on þis niht beð fowuer niht weeches. Biforen euen þe bilimpeð *sake evil.*
 to children. Mid-niht 7e bilimpeð to frumberdigges. hancerau ** p. 20.*
 þe bilimpeð þowuene men. morgewile to alde men. Ðese herdes *Life is com-*
 þe beð lorpewes. also bisshupes. and prestes wakieð biforen euen: *pared, on*
 þanne þe childre wuel þewuen. On midniht he wakeged þanne *account of*
sin, to night.
This night
has four
watches—
before even-
ing, mid-
night, cock-
crow, and
morning:
which repre-
sent child-
hood, youth,
manhood,
and old age.

the vices of younkers and teacheth them good habits. At cock-crow he watcheth, when he turneth the full grown men to God's service. In the morning he watcheth, when he turneth old men to the bliss of our Lord [Jesus] Christ. Thus ought all good shepherds to keep a spiritual watch, for thus watched the shepherds of whom I have previously spoken, when that the tidings came to them that our Lord Jesus Christ was born; *Qui est verus Sumaritanus, scilicet custos hominum*, who is the herdsman of all herdsmen, and the physician of all physicians, who came to heal the wounds that the devil had brought upon mankind, as ye before have heard. *Alligavit vulnera, infundens vinum et oleum*. He threateneth all sinful men who have done capital sins, and will not take shrift thereof, with eternal fire in hell unless they forsake, repent, and pray for mercy. All those who renounce their sins and amend be healeth of their sin-wounds with baptism, and giveth us his holy flesh for daily bread and his holy blood for drink, and biddeth us to use it in this long affliction and in this wretched world, and promiseth us for a reward eternal health in the Saviour's world. *Quod qui promisit dignetur reddere nobis*. Amen.

VII.

EPIPHANY.

Reges Tharsis et insulæ munera offerent. Reges Arabum et Saba dona adducent. With meed we may go over the water, and through benefit of gifts obtain friends, and with becoming presents we may gain the acquaintance of kings. So doth the wise man who is blessed (happy); and the unwise man will not do so, for he is not blessed. The unwise man and the spoilt child have both one law (custom); for they both desire to have their will, though it be wrong, and are therefore objects of contempt to every man. The wise man and the well-behaved child have both one custom, for that each forsaketh his own will and followeth his teacher's. So ought we so to do, and forsake our carnal will and follow our Saviour's lore and his fair example, according to our ability.

IN EPIPHANIA DOMINI.

he frumberdlines binimeð unðeawes *and* gode techeð. to hancrau he wakegeð þanne he þo ful þogene turneð to godes bihoupe. In morgewile he wakegeð þanne he halde men turneð to ure louerdess cristes blisse. Ðus agen alle gode herdes to wakegen gostliche. for þus wakeden þo herdes þe ich er of spec. þo þe hem þe tiðinge com. þat ure louerd ihesu crist was boren.

Q. Vi est uerus samaritanus scilicet custos hominum. þat is alre herdene herde. *and* alre lechene lcele. þe com to belen þe wundes. þe þe deucl hadde on mancum broht. also ge er herden. *Alligauit vulnera infundens vinum et oleum:* Alle sýnfulle men þe heued-**sýnnes* don haddeð. *and* nelleð þerof no shrift nimen: he bihat hem eche fur on helle bete¹ hie forleten beten *and* milee bidden. Alle þo þe here synnen forleteð *and* beteð he heleð heRe sýnwunden mid fulenege. *and* gifeð us his holi fleis to daiwamlíche bred *and* his holi blot² to drunchc. *and* bit us þat we shule þis notien on þis longe wowe *and* on þis wreche worelde. *and* bihat us to mede eche hele on þe helendes worelde. *Quod qui promisit dignetur reddere nobis. AMEN.*

Christ is the Shepherd of
Shepherds
and the Physician of
physicians.

Hell fire will
be the lot of
the impenitent.

* p. 30.

Christ will
grant the
penitent everlasting
health.
¹ read bete.
² read blod.

VII.

[IN EPIPHANIA DOMINI.]

Reges tharsis et insule munera offerent. Reges arabum et saba dona adducent. Mid mede man mai ouer water faren *and* Friends may be gained by gifts.
And mid weldede of giue: frend wuerche. *and* mid bicumeliche loke: man him mai cuðleehe wid kinge. Swo þe wise þe beð seli. *and* þe unwise ne wile: for he is unseli. Ðe unwise man. *and* forwened child: haddeð boðe on lage for þat he halben willeð boðe here wil: þeh it bi unwrast. *and* beð þerfore unwurðe eche manne þe wise man *and* þat wel-peaud child. haddeð boðe on lage. for þan eiðer leteð his agen wille. *and* folgeð his lardewes. Swo we ageð to don ure lichames wille to forleten. *and* folgen ure helendes lore. *and* his faire forbisne bi ure mihte.

The unwise
man and the
spoil child
both like
their own
will, be it
ever so bad.

The wise man
and the well-
beloved child
will follow
the will of
their teacher.

Legitur quod Dominus aliquando sub mercede nautica transfretavit. We find in the Holy Book that our Saviour, who is the shepherd of all waters, went on one occasion through meed, over the water. So it behoveth us that we do so, who are in this ship, that is holy church, which is in this water, of which I speak, that is this wretched world; and it is fast assailed (encompassed) by storms, which are our foul sins, and many other tribulations.

Proferamus ergo ei de cordis nostri thesauro fidei sensum, et sacrificacio laudis honorificemus eum, ut sine periculo vehet nos trans seculi pontum. Let us receive in our hearts his holy words, and offer him our true belief and love instead of treasure, and praise him and exalt him with all our might, and try if he will set us over the great water whole and sound, and say with the psalmist, *Non me demergat tempestas aquæ neque absorbeat [me profundam: neque urgeat super me puteus os suum]*, &c., Lord permit not the storm to sink me, nor the devil to swallow me, nor the pit to close its mouth over me. World's riches raise pride in man's heart and sink him into hell, as the storm does the ship into the water. Distress raiseth distrust in man's heart, which sinketh him into hell, as the storm doth a man into the water. From these two storms the wise man desired to be preserved, and thus saith, *Divitias et paupertatem ne dederis mihi sed tantum victui necessaria*—Lord, give me neither world's wealth nor poverty, but my bare sustenance. The devil swalloweth a man when he falleth into foul sins; the pit closeth its mouth over the man who lies in foul sins, delights in them, and will not forsake them. Christ shield us all therefrom, and if any of us are thus swallowed up and thus penned up, let us call upon our Lord Jesus Christ, thus saying, *De profundis clamavi ad te Domine, Domine, exaudi vocem meam*—In deep tribulation I call to thee, O Lord; Lord, hear my voice. Let us also plead by our good deeds with our Lord, whose foes we are, when we rebel against his behests and follow this wretched world, as the book saith, *Amicus mundi constituitur inimicus Dei*—Every man that is the world's friend is our Lord's foe, and contendeth against him, all the while that he followeth the world. For our trespass God became man, and our elders sought to put him to death; another (i. e. man) had the guilt,

Legitur quod dominus aliquando sub mercede nautica transfretavit. We findeð on þe holie boc. þat ure helende þat is alre This world is like a sea—the Church is as a ship
 wteres herde. he ferde sumwile mid mede ouere water. Swo beuten about by the storms,
 biloued us þat we don. þe beð on þis shipe: þat is holi chirche. that is, by foul sine.
 *In þis watere þat ich of speke: þat is þis wreehe wuereld. and is mid storme faste bistonden. þo beð ure fule synnes. and fele *p. 31.
 odre wosiðes.

Proferamus ergo ei de cordis nostri thesauro fidei sensum. et sacrificatio laudis honorificemus eum. ut sine periculo uehat nos trans seculi pontum. Vnderstonde we on ure heorte his holie Let us offer Christ our
 wordes. and forþe we him ure rihte bilene. and luue: for gersum. gifts of love and helpe,
 and herien him: and hegen on alle ure mihte. and cunnen gif that he may
 he wile setten us oner þat michele water: hole and sunde. safely over the water.
 and seien mid þe salmwrihte. *Non me demergat tempestas a. nec. o¹. et cetera.* louerd ne þaue þu þat storme me luue. ne þat ¹ read a.
 þe deucl me swelge. ne þat þe pit tune² ouer me his muð. Worldly riches sink man into hell.
 Woreldes rieheise wecheð orgel on mannes heorte. and deuð him ² So in MS.
 on helle: also storme doð þat ship in þe watere. Wanrede wecheð on Poverty
 mannes heorte ortruwe þe deuð him on helle also storme doð man renders man
 on watere. wið þese tweien stormes wolde þe wise ben borgen: and sinks his
 þe seið þus. *Diuicias et paupertates ne dederis michi sed tantum uictui necessaria.* louerd ne gif þu me noþer ne worold winne ne The deuil
 meseise ac ui bare bileue. þat deucl forswelgeð þe man. swallows a
 hwanue he falleð on fule synnes. þe pit tineð his muð ouer þe man when he
 man: þe lið ou fule synnen þe him wel likeð and ne wile hem falls into sin—
 forleten. crist shilde us alle þer wið. and gif ure ani is þus for- and the pit
 swolgen. and þus penned. elupe we to ure louerd ihesu crist þus closes its
 seggende *De profundis clamavi ad [te] domine domine exaudi uocem meam.* * On diepe wosiðes ich elupe we to þe hlouerd. *p. 32.
 hlouerd her miue stefne. do we ee mid ure wel dede þingen us We are
 wið ure helende. was fo we beð þanne we togenes his hese Christ's foes
 fliteð. and þis wreehe weorlð folgið. also þe boc seið *Amicus when we
 mundi constituitur inimicus dei.* Ech þat is weorlðes frend is break his
 ure drihtenes fo. and halt flit wið him: alle þe wile þe he þe beliests.
 weorlð folgeð. for ure gult god man becom and Ure eldre The world's
 waiteden him to deaðe. oðer hadde þe gult: and ure hlouerd friend is
 God's foe.
 God became man for our
 gult.

and our Lord Jesus Christ himself bore the penalty, *Quæ non rapui exsol-
vèbam*—I repaid that which I took not. And so he did, thanked be he, for
through man's heedlessness and recklessness, and through man's wicked
will, and not by his own will, was death decreed (or passed) upon him.
And thus man made himself a foe where he owed friendship; but our
Lord Jesus Christ is so merciful (exalted and praised let him be!), that
when a man forsaketh his sins and amendeth, and prays for mercy, then
forthwith is his enmity turned to friendship. Again, we that are strangers
to the heavenly king, because our mode of life displeaseth him very much,
he also will not acknowledge us unless we please him; while we do not seek
his acquaintance with becoming gifts, and follow, according to our ability,
the fair example of the three kings who came from the east and made
themselves friends with him with a threefold gift, *auro, thure, mirra*,
that is, gold, and incense, and myrrh. *Tres reges significant tres ordines
in ecclesia, scilicet—Virginitum, Conjugatorum, Continentium.*—The three
kings betoken three states of believers, the first is virginity, the second is
marriage, and the third widowhood. Each man who leadeth his life
aright in any one of these three states is called a king, for that he
directeth himself ever to right; and therefore it becometh him to
offer to the heavenly king the three gifts which I previously men-
tioned, that is, gold, and incense, and myrrh. *Aurum in tributum
regi; Thus in sacrificium Deo; Mirram in sepulturam homini.* Gold
is a becoming offering to a king, incense to God, and myrrh to
mortal man. *Aurum significat orationis cordis manditiam propter sui
puritatem. Thus significat orationis devotionem propter sui redolentiam.
Mirra carnis afflictionem propter sui amaritudinem.* Gold, on account
of its purity, denotes pure thoughts; incense, on account of its sweetness,
denotes inward prayer (devotion); myrrh, on account of its bitterness,
denotes the pain of body with which man does penance for his sins. Let
us, with these three gifts, make ourselves friends with the king of all
kings, and with such good deeds make ourselves acquainted with him,
and give him meed so that he may lead us out of this water, that is, this
world's tribulation, into eternal bliss. *Qui vivit et regnat Deus per omnia
sæcula sæculorum. AMEN.*

ihesu crist hit acorede. also him self seið. *Quæ non rapui exsoluebam.* Ich geald þat ich nolit ne nam. and swo he dude po[n]ked wurðe him. þurh mannes gemeleste and þurh mannes recheleste and þurh mannes unwraste wil and naht bi his agene wille þe deað him wes iwealde. And þus man makede him sulfen so þer he fren[d]shipe sholde. ac ure hlouerd ihesu crist is swo mild heorted. heged and wurðed bie he. for wanne þe man forleteð his synnen. and beteð. and milec biddeð. þanne is here foshipe turnd al to frendshipe Eftsonc we þe beð uncuðe þe heuenliche kinge. for þat ure lifode him swiðe mislikeð. also ne wile nolit cnowe bute þat þe¹ him beð queme. wile we ne cuð. ¹ ? read we. Iechteð us wid him mid biuemeliche loke. and folged bi ure milite þe faire forbisne of þe þre kinges þe comen of estrictie. and cuðlecheden hem wið him : mid þrefeld loc. *Avro. Thure. Mirra.* þat is gold. and recheles. and mirre. *Tres reges significant. iij^{es}. ordines in eccl[es]ia scilicet Uirginum.* **Coniuga-* * p. 33. *torum. Continentium.* Ðo þre kinges bitocneð þre hodes of bilefulle men. on is meidhod. þat oðer spushod. þe þridde widewehod. elch man þe ledeð is lif rihtliche on an of þese þre hodes he is cleped king. for þat he kenneð cure to rihte. and forþi him bicumeð þat he offri þe heuenliche kinge. þe þre loc þe ich er nemde. þat is gold. and recheles. and mirre. *Avrum in tributum regi. Thus in sacrificium deo. Mirram in sepulturam homini.* Gold bicumeð to kingo. Recheles to gode. mirre to deaðliche men. *Aurum significat orationis cordis mundiciam propter sui puritatem. Thus significat orationis deuocionem propter sui redolenciam. Mirra carnis afflictionem propter sui amaritudinem.* Gold for is clenness bitocneð clene þonc. Recheles for his swetnesse bitocneð inwardliche bede. Mirre for ure biternesse bitocneð þe lichames pine. þat man his synne mide beteð. Wille we mid þese þre lokes cuðlechen us wið alrc kingene king. and mid swiche weldede cuððen us wið him. and giuen to mæde wið þan þe he us lede of þis water. þat is þis weorld wowe. and to eche blisse lede. *Qui uiuit et regnat deus per omnia secula seculorum. AMEN.*

He suffered death through man's recklessness.

When a sinner repents then is enmity turned to friendship.

Sinners cannot be friends with God.

The kings from the East brought threefold gifts.

These three kings denote three states of believers—
1. maidenhood;
2. spousehood;
3. widowhood.

Gold is a fitting gift for a king; incense to God, and myrrh to a mortal man.

The purity of gold denotes pure thought. Incense denotes inward prayer. Myrrh betokens bodily pain.

With these three gifts let us gain the friendship of the King of all kings.

VIII.

THE PURIFICATION OF SAINT MARY.

Obtulerunt pro eo Domino per turturum aut duos pullos columbarum,

&c. To-day each man may hear, whoso will, what rites there were pertaining to women under the Old Law with respect to three things : the first is childbed, the second is churching, and the third the offering. Of childbed the Holy Book speaks thus, saying, *Mulier quæ peperit masculum octava die circumcidet eum, et in tricesima secunda die deferet eum ad templum.* When a woman had a male child, [the law was that] on the eighth day after his birth she should perform the law of his body [cause him to be circumcised]; and after that, on the two-and-thirtieth day, that is to say, on the fortieth day after the child's birth, she should go to church. Before that day she came not out of her house nor handled anything except the meat she herself did eat; for all that she touched until she went to church was considered defiled. When she went to church, i.e. to the temple in Jerusalem, her company was found to be according to the friends she had; and she brought the child with her into the temple and presented an offering for him, as was convenient to her : if she was a rich woman, a lamb; if she was in middling circumstances, two turtle birds; if she was poor, two dove birds. Such a rite was observed in those days; and our Lady Saint Mary, the heavenly queen, observed it in childbed, in offering, and in churching, and we ought also to follow her good example, and as she bare her holy royal child spiritually in her heart and bodily in her hands, so ought we to obey our Lord Jesus Christ in our hearts, *fide et dilectione*, through a right faith and true love to God and to man, and to bear in our hands burning candles, taper or candle; each denoteth this rite. *In Christo enim corpus et anima et divinitas, et in candela cera exterius, luminulum interius, ignis in ambobus.* In our Saviour there was seen outwardly his body, and the holy soul was within unseen, and the great wisdom existed in each of them. So is the wax of the candle visible and the wick within invisible, and the fire is in both. And therefore every

VIII.

[IN PURIFICATIONE S. MARIE.]

Optulerunt pro eo domino per turturum aut duos pullos columbarum. et cetera. To dai man mai iheren he þe wile wich Laws relating to childbed, churching, and offering of childbed under the Old Law, * p. 34. þean wes on þe olde lage mid wimmen on þre þinges. *pat* on is childbed. *and* *pat* oðer chirehgang. *and* þe þridde þe offring. of childbed specð þe halie *hoc þus queðinde. *M*¹*ter que peperit masculum octava die circumcidit eum. et in tricesima secunda die deferet eum ad templum.* Ðanne wimman hadde enaue child. On the eighth day the child was circumcised. on þe chteðe dai efter his burpe! dide þe lage *pat* wes of his hlichame. *and* after þan! on þe two *and* þrittuðe dai! gede to On the thirty-second day the woman went to church. chirche. *pat* was þe fowertiðe dai! after þes childes burde. *and* ¹*pat* dai hie ne com nauwer nte. ne noðing ne hau[d]lede bute þane mete *pat* hie hire self et. for *pat* men telden it ful al *pat* hie handlede! forte *pat* hie gede to chirche. þanne hie to chirche gede to þe temple in ierusalem hire ferede was bifunden also hie frend hedde *and* brohte *pat* child mid hire in to þe temple. *and* offredde loe for him! also hie aisie wes. gif hie was riche wimman! a lomb. gif hie was bitwene two! two turtle briddes. gif hie was poure two duue briddes. Swich þen wes bi þan dagen. *and* þis þeu folgede þe heuenliche quen ure lafdi. *Sainte Marie.* Saint Mary fulfilled all these laws. on childbedde. *and* on offringe *and* on chirche gonge. *and* we ogen ec to folgen hire faire forhisne *and* also hie bar hire holie cunebern on heorte gostliche *and* on honde lichamliche. also we ogen to heren ure hlouerd ihesu crist on ure heorte. fide *et* dilectione. Ðurh rihte bileue *and* soþe luue to gode *and* to manne. *and* on ure honde bereu candeles berninde. taper oðer candeles. eiðer bitocneð þis þean. *IN Christo enim corpus et anima et diuinitas. et in candela cera exterius. luminulum interius.* * p. 35. **[I]gnis in ambobus.* On ure helendes lichame wiðuten sene. þe holie saule wiðinne unsene. *and* te michele wisdom on eiðer. Also wax on þe candeles sene. þe wueke wiðinnen unsene. *and* þe fur on boðe. *and* forþi ech cristene ol to habben on honden The candle is a type of Christ; the wax denotes his body, the wick his soul, and the fire his wisdom.

Christian man ought to have in his hand to-day in church a light burning, as our Lady Saint Mary and her holy company had. This was the law [observed] in olden times, and this gift offered our Lady Saint Mary. And three gifts were offered to our Lord, and every man must understand what each gift signifieth. The first is a lamb, the second is a turtle, and the third is a dove. Let each of us endeavour to offer for himself one of these three gifts, and what it denoteth. *Agnus quod est animal mansuetum, et significat innocentiam, quæ nescit cordis, nec oris, nec operis malitiam.* The lamb is a patient and mild creature, and denoteth innocency; innocent is the man who neither doeth, nor saith, nor thinketh anything through which he need be the less pleasing or less acceptable to God or man. *Et hæc oblatio perfectorum est.* But this gift hath none to offer except these life-holy men of religion; and because this gift is thus hard to get, let us take the turtle's token, which is easily obtainable. *Turtur significat castitatem.* The turtle will have no mate but one, and after that none; and therefore it denoteth the chastity which is distinguished from the uncleanness, that is called whoredom, which is the impurity of all impurities, and each person that is defiled therewith, man or woman, is a whore until he forsake it and repent of it. *Castitas autem distinguitur in virginalem, conjugalem, vidualem.* All those may offer purity who live a chaste life in maidenhood, or in marriage, or in widowhood, and no other; and each man who hath not ready lambs' harmlessness, nor turtles' purity, let him have at least the meekness of doves, as our Lord biddeth in the gospel, and saith, *Estote simplices sicut columbæ*—be as meek as doves. *Quæ nullum ore, vel ungue lædit.* The dove harmeth no bird, neither with bill nor with foot, and feedeth [young] birds which are not hers, and thus sheweth that she is meek and harmless. And if we are unable to furnish any of these three, let us pray then to the heavenly queen to entreat for us to her holy royal Child that he may give us the token that is common to turtles and doves, that is mourning for our foul sins. *Utraque enim avis habet gemitum pro cantu, quo significatur mæror compunctionis.* Turtles and doves have each sorrowfulness in the place of song; let us follow what their song denotes, and have in our hearts sorrow and grief for our sins, and therewith prepare our gift

to-dai in chirche! lege bernende. also ure lefdi *Sainte Marie* hadde! and hire holie fereden. þis was þe lage bi holde dagen. and þes loc offrede ure lafdi *sainte marie* and þre loc offrede weren ure drihten *pat* is to understonden to eureche manne wet eoh bitoeneð *pat* on is lomb *pat* oðer is turtle *pat* priddle is duue Vte we ure eoh fo[n]den himself to offren *pat* on! of þese þre lokes. and wat it bitoeneð. *Agnus quod est animal mansuetum. et significat innocenciam. que nescit cordis. nec oris. nec operis maliciam.* lomb is drih þing and milde. and bitoeneð loðlesnesse. loðles is þe man þe ne doð ne ne quað. ne þeneð no þing *pat* he þurue ben þe loþere ne þe unwurðere ne gode ne manne. et hec oblatio perfectorum est. Ac þis loc ne haneð non to offren. bute þese lif holie men of religiun. and for þis loc is þus arueð winne. nime we þe turtles bitoeninge *pat* is eðwinne. *Turtur significat castitatem.* Turtle ne wile habbe no make bute on. and after *pat* non. and forþi it bitoeneð *þe elenesse. þe is bideled of þe hore! *pat* is eleped hordom. *pat* is alre horene hore. and eoh man *pat* is ful þeroffe wapman oðer wimman is hore! forte hie it for-leten and beten *Castitas autem distinguitur in virginalem. coniugalem. vidualem.* Alle þo mugen offre elen- nesse þe libbeð elenliche on maiden-hode. oðer on spus-hod. oðer on widewe-hod. and non oðer. and eoh man þe ne haneð noht •redi. lombbes loðlesnesse. ne turtles elenness. habbe we hurend hure mildshiþe of duue. also ure drihten bit on þe godspelle and seið. *Estote simplices sicut columbe.* buð admode also duue *Q Ve nullum ore. uel lingue ledit.* duue ne harmeð none fugele ne mid bile ne mid fote. and fedeð briddes þeh hie ne ben noht hire. and Ʒus kið *pat* hie is admod and unbaleful. and gif we ne mugen forðen non of þese þre! bidde we þenne þe heuenliche quen *pat* hie us þinge to hire holie kinebern. *pat* he us gine þe bitoeninge. *pat* is imene turtlen and duues. *pat* is hircusinge! of ure fule sinnes. *Utraque enim avis habet gemitum pro cantu. quo significatur meror compunctionis.* Eiðer turtles and duues habbet soriness for song. vte we folgen *pat* here song bitoeneð. and habben on ure heorte *sori- nesse. and reuðe of ure sýnnes. and þer mide dihten ure loc

The three offerings under the Old Law were a lamb, a turtle-bird, or a dove.

The lamb is a patient thing and denotes innocency.

Only ordained men of holy lives can offer this gift.

The turtle-dove denotes chastity.

It has only one mate, and if that dies it never takes another. * p. 36.

All who live a life of purity can offer this gift.

Let us be harmless as doves.

The dove feeds other birds.

If we have none of these gifts, let us pay for the common property of turtles and doves, that is, sorrow for sins.

The song of turtle and dove-bird is a sorrowful one. * p. 37.

which we bear in our hands, so that we with our gift may be pleasing to God. *Quod ipse prestare dignetur qui vivit et regnat per omnia secula seculorum. Amen.*

IX.

SEPTUAGESIMA.

Quomodo cantabimus canticum Domini in terra aliena? The holy prophet David speaketh in the psalm-book, and in a passage therein relates some of the words that were spoken between two peoples. The one was of Jerusalem the other of Babylon. And the words admonish us to amend our lives and to take example of the old and life-holy men who lived at that time. Jerusalem and Babylon are two cities, and ever strive and war one with another. The Israelitish folk were walking towards Jerusalem in toil, in dread, and in affliction, and were at that time obedient to God's behests. But after that they were dwelling in Jerusalem, and were whole and sound and secure of their gift (God's grace), and had the fulness of worldly prosperity, then they forsook God's lore and followed their carnal will, especially in two things: the first was mouth's meat (gluttony), the other was adultery. And therewith they brought God's wrath upon them, and he took sharp vengeance thereof. Hear now what it was: he permitted his hostile kins (servants), who are the devils in hell, to put it into the king of Babylon's heart to go to the city of Jerusalem and to destroy it; and he gathered a great host withal, and sent it into Jerusalem, and came himself therewith, and encompassed the city until that he conquered it, and then destroyed the folk and all the land there about. And he took the people and put them into bonds and sent them to Babylon into bondage, and they remained in bondage two and sixty winters (and altogether some seventy winters). And the people of that land oppressed them with manifold torments, and with toil and great tribulation; and moreover others then grieved them sorely, thus saying, *Hymnum cantate nobis de canticis Sion*—Sing to us of the hymns (songs of praise) of Sion. Thus said the folk of Babylon to

þe we on honde hereð. þat we mid ure loke ben gode to queme. Let us bear sorrow in our hearts on account of our sins.
Quod ipse prestare dignetur qui vivit et Regnat per omnia
secula seculorum.

IX.

[IN SEPTUAGESIMA.]

Quomodo cantabimus canticum domini in terra aliena? þe Of the words spoken between the Jews and Babylonians.
 holie prophete dauid speeð on þe scalmboc. *and* on a stede
 þeron muneged sume of þe wordes þe weren spoken bitwene two
 folkes. þat on was of ierusalem. *and* þat oðer of babilonie. *and*
 þo word muneged us to rihtlechen ure lifode. *and* nimeð for-
 bisne efter þe olde men þe þo weren *and* lif holie. Ierusalem. Jerusalem and Babylon are ever at variance.
and babilonie heð two burges. *and* fliteð eue. *and* winneð bi-
 twinen hem. þat israelisse fole was walkende toward ierusalem The Israelites were in Babylon in great affliction on account of their sins.
 on swinche. *and* on drede. *and* on wanrede *and* þo wile was
 hersum godes hese. Ae efter þan þe hie weren wuniende in
 ierusalem. *and* weren hole *and* sunde. *and* sikere of here giue.
and hadden þe fulle of wurldes richeisse. þo hie forleten godes
 lore. *and* folgeden here lichames wille. nameliche on two pigges. When the Jews forsook God, the devil persuaded the king of Babylon to invade Jerusalem.
 þat was muðes meðe þat oðer hordom. *and* permide brohten
 godes wraðe uppen hem. *and* he nam stronge wrache þer-of.
 hereð nu wicl. he let hise wiðerfulle hine þo ben deules on helle
 bringen on þe kinges heorte of babilonie. þat he sholde fare to þe The Jews were taken captive to Babylon.
 burh of ierusalem. *and* strugen it. *and* he gederede michele ferde * p. 38.
 mid alle. *and* sende in* to ierusalem. *and* com him self þerwið * p. 38.
and bilai þe burh forte þat hit¹ wan *and* struide hem þo. *and* 1 = heft.
 al þe lond þer abuten. *and* nam þat fole *and* dide into hendes.
and sende hie in to babilonie to þralshipe. *and* on þralshipe hie and there dwelt in bondage for two and sixty years.
 wuneden two *and* sixti wintre. *and* sume hund senenti wintre
 fulle. *and* þat lond fole hem ouer-sette mid felefelde pine *and*
 mid swinche *and* michele wowe. *and* to eken oper þo gremeden
 heu sore þus queðinde. *Hymnum cantate nobis d. c. s.* Singed In order to increase their grief their enemies said, Sing us of the songs of Sion.
 us of þe loft songes of syon. þus sede þat fole of babilonie

the people of Jerusalem. The Israelitish folk answered thus and said, *Quomodo cantabimus canticum Domini in terra aliena?*—How can we sing God's hymns in a strange land? The while we were safe and sound in our own land and in all riches (prosperity) we often sang our Lord's hymns; but now we are in bondage and suffer poverty, we may much more easily furnish weeping than songs. And thus they abandoned the blissful songs all the while that they dwelt in bondage, and that was two and sixty years. Then came a king called Cyrus, and conquered Babylon, and made the Israelitish folk free, and let some of them go home to Jerusalem. Now ought we and all Christian folk to take pattern after the people of Israel, and forsake during as many days as they did years—that is, two and sixty—singing the blissful songs, Alleluiah and Te Deum Laudamus. And so many days are granted to Easter Day, because we are also in spiritual bondage for our sins, as the Israelites bodily were for theirs; and this may each man understand who knoweth what these two cities, Jerusalem and Babylon, denote. *Jerusalem enim interpretatur visio pacis, et significat moraliter animam justitiæ.* Jerusalem denotes sight of peace. *Quoniam oculis contemplationis semper intuetur salvatorem nostrum, qui Deo Patri reconciliavit genus humanum;* for he doth as Holy Writ saith, *Oculi mei semper ad Dominum*—Our eyes are ever open to behold our Saviour, who through his own death reconciled the heavenly Father to mankind, thanked let him be! *Quæ nunc dicitur civitas eo quod humilitatis et patientiæ ceterarumque virtutum habitatio est; ut civitas civium.* The soul is called a city on account of the meekness and patience and such other holy virtues which dwell in her, even as folk dwell in a city. *Et in anima regnat spiritualis appetitus ut dux in urbe*—And in her reigneth the spiritual will, as a king in his city.

Babylonia interpretatur confusio, Babylon denotes shame, *et significat corpus subditum peccato,* and denotes the sinful body, *quod est confusum quoniam Dominus spernit illud,* which is put to shame, because it here deserveth that our Lord Jesus Christ should shame it, and he will banish it from his presence on Doomsday, before all the host of heaven,

to þe folke of ierusalem. þat israelisse fole answerede þus
and seþe. Quomodo cantabimus canticum domini in terra
aliena? hu muge we singen godes loft song in neuwe londe?
 þe wile þe we weren on ure herde sikere. *and* sunde. *and* on alle
 richeise we sungen ofte ure drihtenes loft songes. ac nu we buð
 on þralshipe *and* polieð meseise. we mugen michel eðere forðen
 wepinge þene song. *and* þus leten bileuen þe blisfulle songes.
 alle þe wile ðe hie wuneden on þralshipe. þat was two *and* sixti
 wintre. þo com a king þe was cleped chirus. *and* wan babilonie.
and makede frie þat israelisse folk. *and* let hem sume faren hom
 in to ierusalem. Nu age we alle *and* al cristene fole nime for-
 bisne after þat israelisse fole. *and* leten also fele dages also hie
 diden geres. þat beð two *and* sixti. þat we ne singeð þo blisfulle
 songes. *Alleluia and te deum laudamus. and* two fele dages beð
 unen *to estrene dai. for þat we beð ec on þralshipe. gostliche
 for ure gultes. also hie weren lichamliche for here gultes *and* þis
 nai ech man understonden. þe wot wat bitoeneð þese two burges.
 ierusalem *and* babilonie. *Ierusalem enim interpretatur visio*
pacis. et significat moraliter animam iusticie. ierusalem bito-
neð soð¹ of sehtnesse. Quoniam oculis contemplacionis semper
intuetur saluatorem nostrum. qui deo patri reconciliauit genus
humanum. for he doð also holie write seið. *Oculi mei semper*
ad dominum. vre egen ben eure opene to biholde ure helende
 þe þurh is agen deð makede þen heuenliche fader sehte mid
 maukin! ðonked wurðe him. *Que n. dicitur ciuitas eo quod*
humilitatis et paciencie ceterarumque uirtutum habitacio est:
ut ciuitas ciuium. þe sanle is eleped burh for þe admodnesse *and*
 ðoleburdnesse. *and* swiche oðre holie mihtes. þe wunieð on hire
 also fole inne burh. *Et in anima regnat spiritualis appetitus ut*
dux in urbe. and on hire rixleð þe gostliche wil! also king on is
 burh. *Babylonia interpretatur confusio.* babilonie bitoeneð
 shame. *Et significat corpus subditum peccato. and* bitoeneð þe
 synfulle lichame. *Quod est confusum quoniam dominus spernit*
illud. þe is riht attenshame. for þat he erneð here. þat ure louerd
 ihesu erist him she[n]deð. *and* wile shufe fro him a domes dai.
 biforen alle heuenware *and* herðe ware. *and* ec helleware! þus

“How can
 we sing,”
 they said,
 “the songs of
 Sion while we
 are in bond-
 age? weeping
 is much
 easier than
 singing.”

Cyrus took
 Babilon and
 set the Jewes
 free.

For two and
 sixty days
 must we now
 leave off sing-
 ing Alleluia
 and To Deum
 Laudamus.
 * p. 39.

Jerusalem is
 sight of peace.

1 ? silit.

Christ's death
 reconciled us
 to God.

The soul is
 called a city,
 on account of
 humility and
 patience and
 other holy
 virtues in her.

Babylon be-
 tokens shame,
 and denotes
 the sinful
 body.

which shall be
 put to shame
 on Doomsday.

earth, and hell, thus saying, *Ite maledicti in ignem æternum, &c.*—Depart, ye accursed spirits, into hell. *Quod etiam dicitur civitas quod vitia habitant in eo; ut in urbe cives.* The body is called ‘city’ because many crimes and foul vices dwell therein, as folk in a city. *Et in eo regnat carnalis appetitus ut dux in urbe sua.* And in it reigneth the carnal will, as an alderman (ruler) in his city. *Et fecit gulam militie sue principem*—And he has set mouth’s measure (moderation) over his army that he hath assembled, *scilicet carnalia desideria, quæ militant adversus animam*, which is the foul conceivers of fleshly lusts and foul sins, which strive ever against the wretched soul. And of this contention speaketh the apostle and saith, *Caro concupiscit adversus spiritum, spiritus adversus carnem*—The body striveth and warreth against the will of the spirit, and the soul against the carnal will. We have sinned against the will of the soul ever since midwinter came hitherwards, and have overcome it, and have put ourselves into hell-torments, on account of our mouth’s meat, in three modes—in eating too much of dainty meats that breed sins, and in over-eating, which feedeth them (sins), and in unseasonable eating, which further them; and in two modes in drinking—in unseasonable drinking and in excess; and on such drinkers cometh God’s curse, as the prophet saith, *Vae vobis qui potentes estis ad bibendum*—Woe to all that are strong to drink. In two modes men drink lechery—[by intercourse] at improper times, and in unlawful places, and which are not pleasing [to God] though they be lawfully joined together in marriage. And all the while that we are obedient to these two things which I have just named, that is, mouth’s meat and lechery, we may not sing the blissful songs, Alleluiah, nor Te Deum Laudamus, nor Gloria in Excelsis, so as to be acceptable to God.

Let us then be obedient to these [commands] and be sorry for what we have done, and get shrift thereof, and let each amend according to his ability with good prayers, with almsdeeds according to our shriver’s advice; and all these two and sixty days let us forsake the blissful songs and plays, and lead our life in purity, as the Holy Book teacheth us, and therewith deliver ourselves out of hell pain. *Quod ipse nobis præstare dignetur qui vivit, &c.* AMEN.

queſende. *Ita maledicti in ignem *eternum. et cetera.* witeð * p. 40.
 ge awerbgede goster in to helle. *Quod eciam dicitur civitas*
quod uicia habitant in eo: ut in urbe ciues. þe lichame is eleped The body is
 burh. for þat þe fele lehtres. and fule lastes wunen peronne also called a city.
 fole inne burh. *Et in eo regnat carnalis appetitus ut dux in* for therein
urbe sua. and on him rixleð lichamliche wil! also eldrene man dwell many
 on his burh. *Et fecit gulam milicie sue principem.* and sette sins and vices
 muðes mesure on his ferde. þat he gaderede. scilicet *carnalia*
desideria. que militant aduersus animam. þo þen þe fule tuder- In it the
 ende of flesliche lustes and fule sinues. þe flited enre toganes þe carnal will
 wreche saule. and of þis flite speeð þe apostel and seið. *Caro* reigns as an
concupiscit aduersus spiritum. spiritus aduersus carnem. þe alderman
 lichame fliteð and winneð togeues þe goster wille. and þe saule over his
 agenes þe lichames wille. we auen forgult ure saules wille siðe boiough.
 mid winter com hiderwardes and ouercomen it. and don us in
 to helle wite! for ure muðes mete on þre wise. on etinge to
 nichel. on estimetes þe bredeð sinnes. and on ouerete! þe hem Eating too
 fedeð and on untimliche etc! þe hem forðeð. and on two wise much danty
 on drinke untimliche! and on ouerdede. and on swiche meats and
 drinkeres cumeð godes curs. also þe prophete seið. *Ue nobis* eting un-
qui potentes estis ad bibendum. Wo þo ilche þat þen mihti to lead to sin.
 drinken. on two wise meu drinkeð golnesse. on untime. and on On drunken-
 unl[u]ued stede. and ne þen naht like þerto¹ lute hic ben togedere ne-s comes
 bisquede. *and alle þe wile þe hersumieð þese two þing þe ich God's curs.
 nu nemde! muðes meðe and golnesse. ne muge we noht singe
 þe blisfulle songes! *alleluia. ne te deum laudamus. ne Gloria in* Men drink
excelsis gode to quemnesse. Vte we þenne þis hersumien. and indiscreetness
 bireusen þat we auen don. and gon to shrifte þerof. and beten either unrea-
 eel bi his mihte mid gode bedes. mid alnes dede. bi ure shriftes sonably or in
 rede. and al þese two and sixti dages! forleten blisfulle songes. an unlawul
 and þlege. and leden clenliche ure lif! also þe holie boc us place
 lereð. and þermide lesen us ut of helle þine. *Quod ipse nobis* * p. 41.
prestare dignetur qui uiuit. ¹ ? real þeh.

X.

SHRIFT.

Understand yet one thing of which I shall warn you. If a man is severely wounded he will immediately seek after a physician and show him his wounds, and will lead his life after his instruction until he shall be whole. So ought we to do. Our soul is sorely wounded; for every sin is the soul's wound; and the priest is a physician of souls; and therefore ought we to come to our priest ere we begin to fast, and of him receive shrift, which we ought to keep all this Lenten time in fasting, in almsdeeds, and in good prayers, vigils, unwashed garments, and smart castigations, and in such other good deeds, according as each man prefers to repent of his foul sins; for no man may repent of his sins before he has forsaken them and has shown them to his priest and has been shriven thereof. *Tribus de causis jejunant jejunantes, alius quidem ad purgationem culpæ, scilicet peccator, alius vero ad custodiam justitiæ, scilicet justus, alius ad augmentum gloriæ, scilicet sanctus.* In three modes a man fasteth who fasteth well during his Lent. The sinner fasteth to cleanse himself from sin; the righteous to preserve his righteousness and to approach to holiness; and the holy man fasteth to exalt his seat in heaven and to increase his holiness and to exalt his bliss. *Quod melius patefacit exemplar lotricum.* The example of the washerwomen enables us to understand this. Some bear soiled clothing to the water to wash it clean—so fasteth the sinful man to cleanse himself of his foul sins; others bear clean clothes to the water to be bleached, so that they may be white—so doth the righteous man to please our Lord Jesus Christ, and for to have eternal life with him. Another beareth clean clothes and fair and white—so fasteth the holy man, to be high in heaven and to be near our Lord, and for to have the perfect bliss with him. *Sanctus indiget confirmatione; justus autem conversatione; peccator vero pœnitudine, confessione, sanctificatione.* The holy man needs to be confirmed

X.

[DE CONFESSIOE.¹]

Vnderstondeð get an pi[n]g þat ich giu wile warnie fore. A wounded man will at once seek a physician.
 gif man beð forwunded. he wile anon sechen after leches.
 and shewen him his wunden. and bi his wissinge leden is
 lif. forte þat he bie hol. also we ogen to don. Ure saule is Our souls are wounded by sin.
 sore forwunded. for ech synne is þe saule wunde. and prest
 is saulene leche. and forþi we agen to cumen to ure preste We must go to the priest, the soul's physician, and shew him our sins, and take shrift thereof.
 er þanne we biginnen to festen. and of him underston den
 shrift. þe we shulen leden al þis leinten. on festing on elmes dede
 on gode bedes. on wecche. on swinke. on unwasshen weden. on
 smerte swinginge and on oðre swiche gode dedes: elch man also
 him buð lief to beten his fule synnes. for no man¹ ne mai synnes
 beten er þanne he hem forlete. and shewe en *his prest. and *
 nime shrifte þeroffe. *TRibus de causis ieiunant [ie]iunantes.*
alius quidem ad purgacionem culpe scilicet peccator. alius uero
ad custodiam iusticie scilicet iustus. alius ad augmentum glorie
scilicet sanctus. On þre wise fasteð man. þe wel fasteð here
 leinten. þe synfulle for to clensen him. þe rihtwise for to witiende
 his rihtwisnesse. and nehlechen to holiuesse. þe holie man fasteð
 forto hegen hiis sete on heuene. and to eken his holinesse. and to
 egen his blisse. [Q]uod melius patefacit: *exemplar lotricum.*
 and þis us doð to underston den þe forbisne of þe wasshestren.
 Sume bereð sole cloð to þe watere forto wasshen it elene. Swo
 fasteð þe sinfulle man his festing to clensen him seluen of his
 fule sinnen. Sume bereð elene cloð to watere to blechen him
 þat hit beo wit. Swo doð þe rihtwise man for to quemen ure
 louerd ihesu crist. and for to habben eche lif mid him. Sum
 oðer bereð elene cloð. and faire wit. Swo fasteð þe holie man
 for ben hegh on heuene. and nehg ure driliten. and for to habben
 þe fulle blisse mid him. *Sanctus indiget confirmacione. Iustus*
autem conuersacione. Peccator uero penitudine. Confessione.
Sanctificacione. Þe holie man is ned þat he festned on his

¹ This Homily seems imperfect.

in his holiness, the righteous to continue in his righteousness ; and the sinful man has need to forsake his sins and to mourn them greatly, and to show them to his priest at shrift, and to do penance for them according to his instructions. And therefore we ought all to be shriven of our sins ere we begin to fast, for no one may repent of his sins before he has been shriven thereof. May our Lord Jesus Christ permit us to amend our sins, and to do such alms that we may be on his right hand at Doomsday. *Quod ipse prestare dignetur qui vivit, &c.* AMEN.

XI.

BEGINNING OF LENT.

Convertimini ad me in toto corde vestro, &c. No earthly father nor mother hath so merciful a heart to a beloved child as our heavenly Father hath to us—thanked may he be! and that he sheweth in all ways, and especially in admonishing us often in his holy writings, by his messengers, thus saying, *Convertimini ad me, &c.*—Turn ye to me. It is to be feared that we and our ancestors have been turned from him, ever since the devil came in the likeness of a serpent to Adam, and with his subtle words deceived him, so that he omitted to do what God bade him do, and did that which God forbade him ; and in this way turned from him—not he (Adam) alone, but all his offspring, as the Holy Book saith, *Recessit a Deo salutari suo*, he forsook God his Saviour and his Lord ; *et abiit in consilio impijorum*, and turned to the counsel of the wicked ; *et stetit in via peccatorum*, and stood in the way of sins ; *et sedit in cathedram pestiferam*, and sat in the seat of unhealth. And though our Lord be merciful to those who pray to him, yet is he just towards those that beseech his mercy ; as the book saith, *Misericors Dominus et justus*—Our Lord is merciful and just : for through his mercy he had made Adam lord over this earth, and also over Paradise, the while he would obey him ; and through his righteousness he drove him out of Paradise, when he was

holinesse. þe rihtwise þat he bileue on his rihtwisnesse þe sinfulle man is ned. þat he sýnne forlete *and* swiþe himurne *and* shewe hem his preste at shrifte. *and* after his wissinge hem bete. *and* þerfore we agen alle to ben shrifene of ure sýnnes her we biginnen *to fasten. for no man ne mai his sinnes bete : er he habbe nume shrift þerof. Ure louerd ihesu crist leue us swo ure sýnneu to beten. *and* swiþli elmesse to wurchen. þat we mo ben on his rilht hond on domes dai. *Quod ipse prestare dignetur qui uiuit.*

Shrift is need-
ful before
fasting.

* p. 43.

No man can
atone for his
sins before he
has received
shrift thereof.

XI.

IN CAPITE IEIUNII.

Conuertimini ad me in toto corde uestro et cetera. Non eorð-liche fader ne moder ne haueð swa milde heorte to hire liefste child. swo ure heuenliche fader haneð to us : þouked wurðe him. *and* þat he eið on alle wise. *and* nameliche on þat þe he hus mineget ofte on his holie write bi his erendrake þus queðinde. *Conuertimini ad me et cetera.* Turneð giu to me. feren it is þat we *and* ure heldrene habbað ben turnd fro him : eure siððen þe deucl com on neddre liche to adam. *and* mid his hinder worde bielerde him : þat he forlet þat god him het don. *and* diide þat god him forbet. *and* on pese wise turnde fro him. nolte him one ac al his ofspring. alse þe holie boc seið. *Recessit a deo salutare suo.* forlet god his helende. forlet god his louerd. *Et abiit in consilio impiorum.* *and* turnde on þe hinderfulle rede. *Et stetit in uia peccatorum.* *and* stod on þe weie of synnes. *Et sedit in ea.* pestilencie. *and* set on þe setle of unhele. *an l* þe ure drihten be mild heorted. þo þe him biðdeð he is noðeles rihtwis togenes þo : þe his milce bisecheð. alse þe boc seið. *Miserors dominus et iustus.* vre louerd is mild *heorted. *and* rihtwis. for þurh his mild hertnesse he hadde maked adun louerd ouer þis middelherd. *and* ec ouer paradis þe wile þe he wolde heren him. *and* þurh his rihtwisnesse. drof him ut of paradis. þo þe was turnd

The love of
God surpasses
the love of
earthly
parents.

God calls
upon us to
turn to him.

We have
turned away
from God
ever since the
deuyl deceived
Adam.

Then Adam
forsok his
God and
Saviour,
and at in the
sent of un-
health.

Our Lord is
just and mer-
ciful. He was
merciful in
making
Adam lord
over this
earth, he was
just in driv-
ing him out
of Paradise
as soon as he

turned from him, and he made him a fugitive where he previously had been a lord, and a pauper where he was formerly a king. So doth to-day every bishop who is in his minster, and driveth out the guilty men who have to do those things that pertain to their shrift, and who shall do their penance until the Thursday before Easter Day; and then he will fetch them into the church. So our Lord Jesus Christ fetched Adam out of hell when he had ended his penance, and so he will us also when we have completed our penance. Adam was in hell in torments four thousand years for his sins, and we must be full forty days in penance for to make amends for our sins, and thereafter be delivered out of torment through the holy sacrament, which we shall then receive; and if we receive it in purity, then shall we be turned unto him and he to us, as he himself saith, *Convertimini ad me, et ego convertar ad vos*—Turn you to me, and I will turn myself to you. We turn oft to him and from him, for we are unsteadfast. At our baptism before the fontstone we turned from our foe to him, and promised him firmly that we would ever hold to him; and we have belied our promise: and each one again promiseth the same at shrift. But listen now what threats David setteth upon us except we perform our behests and turn to him instantly, *Nisi conversi fueritis, gladium, &c.*—Except ye turn to God instantly, he will draw his sword, that is, his vengeance, *et aut in latere quassabit, aut in acie findet, aut in mucrone comburet*, and he will smite and bruise flatling with the sword, or will cleave with the edge, or pierce with the point and burn. Evilly he bruiseeth us if he taketh away from us our property, either through fire or through thieves, or through robbery, or through unjust judgment, or through negligence, or through other misfortune, or through cattle-murrain, or through smart-year (famine), and if he bereaveth us our sight or our hearing, or maketh us crooked in feet or hands, or depriveth us of the (health) use of all our limbs. And grievously he cleaveth us if, through sudden death, he separateth the soul from the body, as I fear he will unless we turn to him the sooner. Terribly he pierceeth us with the sword's point and burneth us if he sendeth us into hell, soul and body, to dwell in eternal fire. My advice is that we should preserve us from each of these three dints (blows) and do as the prophet David

fro him. *and* nakede him freme pere he hadde er louerd iben. *and* criming per he was er king. Swo doð to dai ech bishup. pe in his minister beð. driueð ut þo forsinegedede men. þe hadde þo sinnes don: þe biliggeð to here shrifte. *and* shulen don here penitence: forte þene puresdai biforen estrene dai. *and* þenne he wile hem seechen in to chirche. Swo ure louerd ihesu erist fette adam ut of helle. þo þe hedde his penitence enden. *and* swo he wile us ec. þanne we hauen ure penitence fulended. Adam was in helle in pine fuwert hundred wintre. for his sinne. *and* we shulen ben fulle .xl. dages in penitence. for to beten ure sinnen. *and* per after þen alesd of pine þurh þat holie husel þe we shulen þanne nnderstonden. *and* gif we clenliche it understondeð: þanne bie we turnd to him: *and* he to us also him self seið. *Conuertimini ad me: et ego conuertur ad uos.* Turneð giu to me: *and* ich wile turne me to giu. We turnen ofte to him: *and* fro him. for we beð unstedefaste. At ure fuleninge biforen þe uantstone. we turnden fro ure fo to him. *and* biheten him festliche þat we wolden eue to him holden. **and* hadde logen ure hese. *and* eft sone ech at shrifte þat ilke bihoteð. Ac listeð nu wich preat david setted uppen us bute lesten ure bihese. *and* turnen to him anradliche. *Nisi conuersi fueritis gladium et cetera.* bute [we] turnen to gode anradliche he wile his swerd dragen: þat is his wrake. *Et aut in latere quassabit. aut in aice¹ findet. aut in mucrone comburet.* *and* he wile smite mid bredlinge swuerde *and* brisen. oðer mid egge. *and* cleuen. oðer mid orde. *and* pilten. *and* bernen. Vuele he us briseð. gif he binimeð us ure agte. oðer þurh fur. oðer þurh piefes. oðer þurh roberie. oðer þurh unrihte dom. oðer þurh gemeleste. oðer þurh oðer unlimp. oðer þurh orf qualm. oðer þurh smerte gier. *and* gif he binimeð us ure silte. oðer ure liste. oðer us crokeð on fote oðer on honde. oðer on alle ure limes binimeð us ure hele. *and* reuliche he us cleueð gif he þurh ferliche deð: saule fro þe lichame deleð. also ich drede þat he wile bute we turne to him þe erur. Grisliche he us mid orde pilted. *and* berneð. gif he us sendeð. into helle saule. *and* lichame to wuniende on eehe fur. Min red is þat we bergen us wið ech of pese þre duntres. *and* don also pitege² daniel us

sinned, and in making him a fugitive. So doth bishops to-day, who drive out all sinful men until the Thursday before Easter, when they will fetch them in, even as Christ brought Adam out of hell after a penance of four hundred years.

God says
"Turn to me and I will turn to you."

We turned to God at the font, and from our foe the devil.

* p. 45.

Hear what threats David setteth upon us if we break our behests,

¹ read aile.

"God," he says, "will smite us flailing with the sword, or cleave us with the edge, or pierce us with the point."

God smites us flailing when he takes away our goods or our limbs; he cleaveth us when death comes upon us; and thrusteth us with the point when he sends us into hell.

² ? þe witege.

admonishes us, saying, *Declina a malo et fac bonum*—Decline from evil and do good. *Et apostolus: emendamus in melius quæ ignoranter peccavimus*, &c. And St. Paul saith, let us turn to God and make amends for what we have done amiss heretofore; *Per ignorantiam, per negligentiam, per impotentiam, per malevolentiam*, either through ignorance, or through weakness, which are easy to repent of if we rue it sorely; or through recklessness, which is harder to repent of; or through evil thought, which is much harder to repent of, except sinners bemoorn them the more, and the more earnestly pray for mercy and undergo greater penance (pain). Now ye have heard that our Lord bids us to turn to him, hear now in how many modes, *scilicet in toto corde, in jejuniis, in fletu, et planctu*. In four ways it becometh us to turn to him—in heart, in fasting, in weeping, in lamentation. The man who forsaketh some of his sins and conceals others turns to God with a part of his heart. But it behoves us not so to do. That man turneth with all his heart who forsaketh all his sins; and so we are bidden to turn and to keep back none in our hearts, and specially no wrath, nor envy, nor hate, nor have any [ill will] to another, though he may have some toward us. He biddeth us to turn to him in fasting. *Jejunium corporis est abstinentia cibi et potus; jejunium mentis est abstinentia vitii*. There are two kinds of fasting: bodily fasting is abstinence of dainty meat and over-eatings, and unseasonable eating, and unseasonable drinking, as the holy psalm says—*Carnis terat superbiam potus cibi que paritas*. Eating and drinking moderately ought to tame the pride of the body. If a man fast willingly, then fasting is abstinence of the lusts of the flesh and of other foul vices, as St. Paul saith, *Abstinete vos a carnalibus desideriis que militant adversus animam*—Keep yourselves from fleshly lusts, which war against the soul. And of this fasting speaketh our Lord, through the holy prophet's mouth, thus saying, *Hoc est jejunium quod magis elegi, scilicet dissolvere colligationes impietatis et solvere fasciculos deprimentes*. Each of them I will accept, he saith, but that is the more acceptable to me which unbindeth the bonds of wickedness and the overloaded burden. If we sin in deed and in speech against our church or against our fellow Christians, and thereto accustom ourselves, then are we bound with the bonds of impiety; and if we sought to amend

minegeþ þu. *queſinde. Declina á malo et fac bonum.* forþue
 iuel *and* do goul. *Et apostolus. Emendemus in melius que*
*ignoranter peccauimus. et cetera. *and* seiute poul seið. *turne* we
 to gode *and* beten. for þat we haue agilt her biſore. *Per*
ignoranciam. Per negligenciam. Per impotenciam. Per mul-
uſenciam oðer þurh nuteluste. oðer þurh uniweald þe luð eð-
 bete gif hie us sore rieweð. oðer recheluste ðe is erueðer to
 betende. oðer to biþolte þinge þe is swiðe erueðer to betende.
 bute hie þe more leu þimurne. *and* þe gemere milce biðle? *and*

þe more pine þolien. Nu ge haue herd þat ure drihten bið
 turnen to him. hereþ nu o hu ucle wiſe. *ſcilicet In toto corde.*
IN ieiunio. IN ſpectu et planctu. On ſawuer wiſe us bihoueð
 turnen to him: on heorte. on feſtene. on wope. on meuinge þe
 man turneð to goule on ſumdel of his heorte: þe ſume of his
 ſinnes forleteð. *and* ſume et-heleð. ac ſwo ne bihoueð us noht to
 don. þe man turneð on al his heorte þe alle his ſynnues forleteð.
and ſwo we ben beden *turnen.* þat we ne athelde none on ure
 heorte. *and* nameliche no wraððe ne oude. ne hatiginge.¹ ne habbe

non to oðer þe he haue to us. On feſting he bið us us turnen.
Ieiunium corporis est abſtinenſia cibi et potus. Ieiunium mentis
est abſtinenſia uicii. Two kinne feſting heð. þe lichames feſting:
 is wiðtigig of eſtinetes. *and* oueretes. *and* untimliche etes. *and*
 untimliche drinke. alſe þe holie loſtſong seið. *Carnis terat*
superbiam potus cibique parcitas. Meðeliche eting. *and* drink-
 ing agen to temien þe lichames orguil. þe man þe faſteð his
 þonkes feſting is wiðtigig of flaſhes *luſtes. *and* of oðre fule laſtes
 alſe ſeinte poul seið. *Abſtinete uos á carnalibus deſideriis que*
militant aduerſus animam. Wiðtieð giu fro fleſliche luſtes þe
 winnen togenes þe ſaule. *and* of þis feſting ſpeeð ure drihten
 þurh þe holie prophetes muð: þus queſinde. *Hoc est ieiunium*
quod maioris elegi. ſcilicet diſſoluere colligaciones impietatis et
ſoluere faſciculos deprimentes. eiðer queð he ich wile. ac þat me
 is quemere þat unbindeð þe bendes: of wiðerfulneſſe. *and* þo
 ouerſemde burden. gif we wiðerið on dede. *and* ou ſpeche. to-
 genes ure elirche. oðer togenes ure emcriſten. *and* þerto wunieð
 us. þenne bie we bunden of wiðerfulneſſe. *and* gif beden hem hote.

We mu-
 through
 ignorance,
 through
 weakness,
 through
 weakness,
 and through
 weakness.

We mu-
 turn to God
 in four ways:
 1. in heart;
 2. in mind;
 3. in weeping;
 4. in lamenta-
 tion.

1. We turn
 in heart to
 God when we
 utterly for-
 sake sin.

¹ *read*
 hatiginge.

2. Feſting is
 of two kind:
 (a) ſtammering
 from dainty
 meats and
 exceſſive and
 untimely eat-
 ing and
 drinking;
 (b) reſtrain-
 ing fleſhly
 luſts, which
 war againſt
 the ſoul.

³ p. 47.

We are
 bound with
 the bonds of
 wickedneſs if
 we are hoſtile
 in word or
 deed againſt
 our Church or
 our fellow
 Chriſtians.

them or sought for forgiveness, then we should unbind the bonds which we before bound upon them. And our Lord biddeth us to do that. And if a man hath trespassed against us either in words or works and we forgive him, then we unbind the burden that he had overladen us with. The third thing with which our Lord biddeth us to turn to him is weeping, which we weep for our sins, as the holy prophet saith, *Lacrimis meis stratum meum rigabo*—I will so bewEEP my sins that my bed shall be washed with my tears. And if it is so, methinks no sinful man bringeth any more pleasing offering for his sins than shedding of tears. And St. Peter and St. Mary Magdalen, who with weeping washed themselves of cardinal sins, knew this. In the fourth way God has biddeu us to turn to him, that is in lamentation ; and it behoveth us to do this in three ways, *Vos ipsos de peccatis reprehendo, sacerdoti ea confitendo, Dei misericordiam pro eis supplicando*. That is, that we ought to reproach ourselves on account of our sins, as the holy man Job saith, *Reprehendo me, et ago pœnitentiam in favillo et cinere*—I have sinned and rebuked myself thereof, and do penance in ashes and in embers. And to-day we ought to undergo these pains. The second is that we ought, bewailing our sins, to show them to the priest, and afterwards amend them according to his instruction, as saith St. James, *Confitemini alterutrum peccata vestra, &c.*—Show your sins to the priest, for all that the priest bindeth shall verily be bound, and all that he unbindeth shall be unbound. The third is to bewail our sins before God and to ask for mercy ; and this it behoveth us to do each day, and to repent of our sins with all our limbs, as St. Paul saith, *Sicut exhibuistis membra vestra servire immunditie et iniquitati ad iniquitatem, ita nunc exhibete membra vestra servire justitie in sanctificationem*—As ye have given up your body to obey foul and wicked lusts, also henceforth make your body to be obedient to purity and to righteousness and holiness, so that each limb may severally turn to God and amend its guilt. *Oculus vidit vanitatem, fleat nunc*. Let the eye weep because it hath beheld vanity. *Auris audit otiosa, conversa audiat utilia*. Let the ear that has heard idle speech turn therefrom and hear God's word in the holy gospel. *Pes cucurrit ad malum*. Let the foot that has run into evil cease now so to do, and go often to church.

oßer forgiuennesse beden : þanne unbunde we þe bendes : þe we
 her uppen hem bunden. *and þat hit ure drihten. and gif man*
 haueð wið us agilt. woerdes. oßer wurkes. we *þat him forgiueð.*
 þanne unbinde we þe burden þe he hadde us mide ouersemd. *þat*
 þridde þing hwanne ure drihten us hit turnen to him : is wop þe
 we for ure sýnnes wepeð. also ðe holic prophete seið. *Lacrimis*
meis stratvm meum rigabo. Swo ich wile biwepe mine synnes.
 þat mi bed bie iwasshen mid mine teares. *and gif hit is swo. me*
 þingð ne brinð¹ no sýnful inan qnemere loc : þene teares sheding¹ brinð.
 for his sinnen. *and wiste seþiute peter. and Seinte Marie mag-*
 duleine þe mid wope wessen hem seluen of lieued sýnnes. On þe
 feorðe þinge. *þat is meninge. god had us turnen to him. and þat*
 us bihoueð *to don : ou þrefeld wise. *Vos ipsos de peccatis*
reprehendo. [S]. *Acerdoti eu confitendo. dei misericordiam pro eis*
supplicando. and is þat we agen to gabben us seluen forþat we
 sýnegeden. also þe holic man iob seið. *Reprehendo me et ago*
penitenciam. in fauillo et cinere. Ich haue sýneged and gabbe
 me suluen þeroffe and pine me seluen on asshen. *and on iselen.*
and we agen to dai understouden þese pine. oßer is þat we agen
 ure sýnnes menende to shewen hem þe preste. *and bi his wiss-*
ingge beten hem sýððen also seint iacob seið. Confitemini alter-
utrum peccata uestra et cetera. sheweð giwer sýnnes þe preste. for
 al þat prest bindeð soðliche buð ibunden *and al þat he unbindeð*
 beð unbunden. þe þridde is menende his sýnnes bifore gode.
and milec þer of bidden. þis us bihoueð þat we eche dai don.
and mid alle ure limes ure sýnnes beten. also seinte poul seið.
Sicut exhibuistis membra uestra seruire inmu[n]dicie et iniquitati
ad iniquitatem ita nunc exhibete membra uestra seruire iusticie
in sanctificacionem. Also ge hauen giwer lichame don to her-
 sumiende fule lustes : *and unriht. also doð giwer lichame heðen-*
forð to hersumiende clenness. and rihtwisnesse. and holiness.
þat eeh lime sýnderlepes turne to gode and bete his gilt.
Oculus uidit uanitatem flet nunc. wepe þat ege forþat hit idel
 bihiold. *Auris audiuit ociosa. conuersa audiat utilia.* eare luste
 unnitte speche. turne þerfro. *and here godes word on holic lor-*
 spelle. *PEs cucurrit ad malum.* fot gide to uniðor : swike nu.

We unloose
 the bonds
 when we
 pray for for-
 giueness, or
 when we for-
 give others
 their trans-
 passes.
 3. Weeping
 and shedding
 of tears for
 sin is a pleas-
 ing gift to
 God.

4. Lamenta-
 tion may be
 made in three
 ways :
 * p. 48.

(1) By rebuk-
 ing our own
 sins :

(2) By shewing
 our sins to
 the priest :

(3) By con-
 fessing our
 sins to God,
 and by beg-
 ging for
 mercy.

St. Paul bids
 us turn all
 our limbs to
 purity.

Let the eye
 bewep its
 idle sights ;
 the ear the
 vain words it
 has heard.

Circa membra se tetigere illicite abstineant. Thy lascivious member hath done what it should not have done, and where and when it should not. Let it be restrained now, according as they are able, though they be united together in marriage; and if they are not together lawfully united, let them forsake it [unlawful commeree] altogether.

Manus effudit sanguinem, desinat et faciat elemosinam. The hand hath oft done injuries; let it cease now and do alms. *Cor invidit et odicit habeat pacem et dilectionem.* The heart hath had envy and hatred; let it now have peace and love to each living man. *Os peccavit manducando, bibendo, male loquendo.* The mouth hath sinned in eating and drinking, and in evil speech; let it now eat lenten meat, and once a day and at evening let it eat its fill, and drink once at meat and not thereafter, except it be on account of infirmity or toil. Let it speak truth and right, and pray earnestly for mercy. Thus biddeth our Lord that we should turn unto him, and saith that he will turn to us and remain with us. *Qui vicit et regnat per omnia sæcula sæculorum.* AMEN.

XII.

THE FIRST SUNDAY IN LENT.

Preocupemus faciem domini, et in psalmis jubilemus ei. The holy prophet David admonishes us in the psalter book to preserve ourselves whilst we may from the awful shame and from the bitter grief that all sinful men shall suffer on Doomsday, who have not forsaken and amended their sins before that all mankind, who have been, and shall be, and now are, come to one moot (assembly), and our Lord Jesus Christ comes from heaven to them and divides the good from the evil. *Et statuet oves a dextris; hædos autem a sinistris.* And he shall separate the righteous on his right hand, and shall honour and praise them, because they have previously well pleased him; and he shall give them for rewards eternal life and bliss, and heaven with himself, and shall say, *Venite benedicti patris, &c.*—Come ye blessed of my father, and receive the kingdom that is prepared for you from the beginning of the world. Afterwards he shall set the sinful

and gon ofte to chirehe. *Circa membra se tetigere illicite abstineant.* þi shape dide. þat hit ne sholde. and þer hit ne sholde and þenne hit ne sholde. wiðteo it nu. bi here mihte þe hi bie bien togedere bispused. and gif hie ne beð noht togedere bispused. forleten hit mid alle. *Manus effudit sanguinem. desinat et faciat elemosinam.* haud dide ofte harmes. swike nu. and do almesse. *Cor inuidit & odiuit habeat pacem et dileccionem.* heorte hadde onde and hatunge hadde nu sehtnesse. and luue to ech liues man. *Os peccavit manducando bibendo male loquendo.* Muð sýnegede on eting. on drinking. and on uuele speche. ete nu leinte mete. and enes o dai and eucene fille. and drinke o tige atte mete. and noht per after bute hit for unhele be. oðer swinke. speke soð and riht. and bilde gerne¹ milce. þus hit ure drihten. þat we shulen to him turnen. and seið þat he wile to us. and mid us bilcwe. *Qui ruit et Regnat per omnia secula seculorum.*

* p. 49.

Let the foot run no more away, but go to church.

Restrain all carnal desires.

Let the hand cease to do injury, and give alms.

Let the heart forsake envy, and make peace with all men.

Let the mouth eat lenten meat,

ever speak the truth, and pray for mercy.

¹ In MS. a part of the last e has been cut off.

XII.

[DOMINICA I] IN XLA.

Preocupemus faciem domini. et in psalmis iubilemus ei. þe holie prophete dauid minegeð us on þe sealmboe to beregen us þe wile þe we muge. wið þe eiseliche shaune. and mid te bitere grame þat alle sýnfulle men shule polen on domes dai. þat ne haue noht here siunes forleten. and bet! er þau al mankin. þe was. and wurh. and nu is! cumen to one mote. and ure louerd ihesu crist *cumeð of heuene to hem. and shodeð þe gode fro þe inele. *Et statuet oues a dextris! hedos autem a sinistris.* and shodeð þe rihtwise an his rihtahue and wurðeð hem. and hereð. for hie hauen him er wel quemed. and giueð hem to medes eche lif. and blisse. and heuene mid him seluen! and seið. *Venite benedicti patris et cetera.* cumeð ge blescede. and underfoð þat riche þat giu is igarked fro þe biginnigge of þe worlde. Siðen he setteð þe sýnfulle on his lifthalf. and witeð

David advises us to save ourselves while we are able from the bitter shame of Doomsday that shall befall all sinful men.

* p. 50.

Then will Christ separate the good from the evil.

He will reward the good with everlasting life and bliss;

on his left hand, and shall reproach them because that in their lifetime they would not please him ; and their own sins, in deeds and in speech, shall disclose themselves, and shamefully upbraid them, and shall foully shame them before all the hosts of heaven, earth, and hell. And then shall our Lord Jesus Christ send them soul and body into hell, to dwell in everlasting woe, that thenceforth it shall be, as he said, *Ite maledicti, &c.*—Depart ye accursed spirits into the eternal fire that is prepared for devils and their fellows, therein to dwell for ever and ever without end. Thus their own sins shall shame them, and they shall be wroth with themselves because they had not previously amended their sins and preserved themselves from this great shame the while their day of amendment lasted. Our day of amendment is now, and lasteth the while that God willet it. Let us amend earnestly, and be afterwards in the blessedness of which the psalter book speaketh, thus saying, *Beati quorum remissæ, &c.*—Blessed are all those whose trespasses are remitted and their sins hidden, that is, those who amend their lives, as the prophet David taught them.

Preocupemus faciem domini, &c. Let us think of our sins before the doom cometh, and forsake our sins and bemoorn them sorely, and show them at shrift and amend them as the priest shall instruct us ; and so amend with amendment of all behests that we previously have broken, so that God may then find no fault in us unpunished ; then need we fear neither to be troubled nor shamed. The holy prophet Jeremiah admonishes us to forsake our sins, thus saying, *Derelinquat impius viam suam, &c.*—Let the evil man forsake his way and the unrighteous man his many vain speeches, and turn to God. Evil is he who will not help his own soul ! and we are almost all in this condition, and our way that we ought to forsake is our mode of life, which we should rectify. Unrighteous are we when we do not our Saviour's will, who redeemed us from death, and giveth us all that we have, and promiseth us eternal life, and will perform his promise to all those who are obedient to him. And if we do our will, which ever leadeth us to harm, and do evil here and think to do worse, that is wrong. The holy man Job, who had no equal on earth, giveth us fair example to be sorry for our soul's sore, that is, our sins, where he saith, *Dimitte me domine, &c.* Permit me, Lord, a little while to bemoorn my sorrow, ere I depart to

hem *pat* hie bi here lif dages ne wolden him quemeu. *and* here agene synnes. on dede. *and* on speche. unhileð hem schuen. *and* shameliche hem bigredeð. *and* fule shendeð. biforen al heuene-ware. *and* eorðeware. *and* helle ware. *and* þenne sendeð ure louerd ihesu crist hem mid saule. *and* mid liehame into helle, to wuniende on eehe wowe. ðe ðeðen forð shal wexen alse he seide. *Its maledicti. et cetera.* witeð ge awerregede gostes in *pat* eche fur *pat* is garked to deuules *and* here fereden to wuniende eue. *and* o abuten ende. þus here agene sinnes hem shendeð. *and* hie ben of-gramede wið hem selfen. for *pat* lie nedden here synnes er bet. *and* wið þis michele shanne boregen þe wile here hot dai laste. Ure bot dai is nu. *and* lasteð þe wile þe god wile. bete we gerne. *and* ben afterward þe edinesse þe þe sahm boc of specð þus queðende. *Beati quorum remisse. et cetera.* Edie ben alle þo þe here giltes ben atleten. *and* heldid here sinnes. *pat* ben þo þe hem rihtlecheð. alse þe prophete dauid hem lerd. *Preocupemur f. d. in. con.* þenche we ure giltes er þe don cume. *and* forleten ure synnes. *and* himurnen hem sore. *and* shewen hem at shrifte. *and* beten hem swo þe prest us wisseð. *and* beten swo mid bote al *pat* we er breken. *pat* god ne finde þanne on us no gilt unpined. þanne ne þarf us noðer gramien. ne shamien. To forleten ure sinne us minegeð þe holie prophete ieremie. ðus queðinde. *Derelinquat impius uiam suam et cetera.* Forlete þe iuele man his wei. *and* þe unrihtwise his fele unuette speche. *and* turne to gode. Iuel is *pat* ne wile his agene saule helpen. *and* we ben mest alle. *and* ure wei þe we shule lefen. is ure liflode þe we shule rihtleche. Unrihtwise we ben þanne we ne don ure helendes wille. þe lesde us of deaðe. *and* gifð us al *pat* we bi ben. *and* eche lif bihoteð. *and* wile lesten alle þo þe him heren. *and* gif we don ure wille þe us teoð eue to herme. *and* here iuel don *and* werse þenchen to don. *pat* is unriht. þe holie man iob þe non ne was his efnig on eorðe. he us giueð fair forbisne to bireusen ure saule sor. *pat* is ure sinnes. þer he seið. *Dimitte me domine u. p. p. d. m. a.* þole me louerd alitelwan *pat* ich himurne mi sor. er ich wite to þe þestere wunienge. *and* þe holie boc seið on oðer

the wicked he will shame before all men, and send them soul and body into hell.

Thus their own sins will disgrace and ruin them.

To-day is our day of repentance.

* p 61.

If we are here shriven of our sins, we shall not be-shamed thereof at Doomsday.

It is a hard thing if a man will not help his own soul.

1 ? habben.

Job has set us an example how to bewail our sins.

the dark abode. And the Holy Book saith in another place, *Quacunque hora homo ingemiscit peccata sua, remittantur ei*—As soon as the man bemoorneth his sin's sore, our Lord looses the bonds of sin and rejoiceth the soul, as the Book saith:—*Secundum multitudinem dolorum, &c.*—As many sorrows as I have in my heart for my sins, with so many consolations hast thou rejoiced my soul. And when we have forsaken our sins and thus bemoorned them, it behoveth us to do as the holy prophet admonishes us, thus saying, *Confitemini Domino, quoniam bonus*—Confess to our Lord, for he is very good and also merciful. And St. James saith in his epistle, *Confitemini alterutrum peccata vestra, &c.*—Show your sins in another place; and in which other place we ought to show them our Lord tells us in the gospel which St. Luke made, when the ten lepers cried out before our Lord and said, *Jesu preceptor, miserere nostri*—Do thou, O Saviour, who healest with thy words all whom thou wilt, have mercy upon us. *Et dixit eis; Ite et ostendite vos sacerdotibus.*—And he answered them as he doth us now: go and show yourselves to your priest. We show ourselves to our priests when we tell to them our horrible sins which we have done, and said, and thought with pleasing foul thought; and then we are toward (before) him if we have it in our minds to show him our sins, and to forsake them and to amend. And we are cleansed of our sins if we rightly perform what we there have promised. We ought to tell there (to the priest) all our guilts that we have not amended, and not varnish with fair words those vile sins; and we should say there nothing that is false, nor omit anything of the truth, but show there openly the sin whatever it is, and whether it was done at an unseasonable time or in an unlawful place, or with illicit gesture, or in any unlawful manner, or whether it was hard to accomplish or easily fallen into. And if we thus show our sins, then may we be fully shriven. But there are few that thus show their sins, and that is owing to manifold evil vices and evil habits. *Decem sunt quæ impediunt confessionem—scilicet hæc, oblivio, ignorantia, negligentia, verecundia, timor, diffidentia, delicacia, fiducia, pertinacia, desperatio.*—Ten things there are that hinder men from their shrift; not all one man, but some one man and some another, and they are these—forgetfulness, ignorance,

stêde. *Quacunque *hora homo ingemiscit peccata sua remittuntur ei.* also wat swo þe man his sinne sore bimurneð ure drihten leçeð þe sinne hendes. and blisseð swo þe soule also þe boc seið. *Sorror for sins loosens the sai-bonds.*

Secundum multitudinem dolorum m. in. c. m. et cetera. also fele sorinesses swo ich haue on min herte : for mine sinnes : mid also fele frefringe þu hauest blissed min soule. and þanne we hauen ure sinnes forleten. and þus bimurnen us bihoueð þat we don : also þe holic prophete us minegeð þus queðinde. *Confite- mini domino quoniam bonus :* kneoweð ure louerd for þat he is wel god. and swo mild heorted. and sein iacob seið on his pistle. *St. James tells us where to confess our sins.*

Confitemini alterutrum peccata vestra et cetera. sheweð giwer sinnes on oðer stede. and awielh oðer stede age we hem to shewen. vre drihten us seið on þe godspelle. þe sein Iucas makede. þer þe .x. liðcoweres clepeden biforen ure drihten. and seiden. *Iesu preceptor miserere nostri.* þu helend þe mid þine wordes helest. alle þo þe wilt. haue milce of us. *Et dixit eis. Ite et ostendite uos sacerdotibus* and he andswerede hem also he doð us uu. goð and sheweð giu giuwer prest. prestes we shewed us þanne seien hem ure ateliche sinnes þe we hauen don. and queðen. and *We are to confess them to the priest.*

poht mid lestinde fule þonke and þanne we bien toward him. gif we hauen on ure poht to shewen him ure sinnes. and forleten. and beten. we ben clesed of ure sinnes. gif we riht lesten þat we þere bihoten þere we shule tellen. alle ure gultes þat we ne hauen noht bet. and noht mid faire worde lihten. þo ateliche sinnes. and no þing seien þere þat les beo. and no þing of þe soðe forlete. ac shewen þere openliche wih¹ he is. and gif hit was don on untine. oðer on unlouede stede. oðer mid unloued lete. oðer on unloued wise. oðer gif it was erfeð to fæn. and smeihliche bichareide. and gif we sheweð þus ure sinnes. þenne muge we fulliche ben shrifene. ac fewe ben þat þus shewen heore sinnes. and þat is long on felefelde iuele lastes. and iuele þeawes. *Decem sunt que impediunt confessionem. scilicet hec. Obliuio. Ignorancia. Negligencia. Verecundia. Timor. Diffidencia. Delicacia. Fiducia. Pertinacia. Desperacio.* Ten þing ben þe letten men of here scrifte. Noht alle on. ac sum on. and sum oðer. þat ben þese and haten þus. forgetelnesse. nutelnesse. recheles. shamfestnesse. drede. *Ten things are at variance with confession*

St. James tells us where to confess our sins.

We are to confess them to the priest.

In confessing our sins we must not deal them with fair word.

MS. bih.

Very few confess as they ought to do.

negligence, shame, fear, distrust, love of ease, confidence, obstinacy, and unbelief. The man who hath not love nor fear of God thinketh seldom or never of heaven's weal, which he forfeiteth through his sins, and of hell's woe, which he earneth through his sins. And on account of that guilt he ought to show his sins at shrift; and therefore cometh upon him that misfortune which the prophet wished in the psalm book, thus saying, *Adhereat lingua mea faucibus meis, &c.*—Let my tongue cleave to my cheeks if I forget thee, O Jerusalem. When a man forgets what he ought to say, then is his tongue as it were cleaving (to his mouth). Ignorance hindereth the man's shrift who never knows when he sins; and such are all those who will not listen to sermons, and therein learn what are sins, and so preserve themselves; and [learn] what pertaineth to godliness, and follow that. And thereof saith the book, *Nullus vitare laborat quod ignorat.*—No man fleeth a thing except he know or ween that it will hurt him. Carelessness hindereth the man's shrift who through his unbelief harboureth the foul spirit (the devil) in his heart, who teacheth him to follow his foul lusts and to take no heed of shrift. And of them the holy book speaketh and saith, *Peccator cum venerit in profundum contempnit.*—When the sinful man is fallen into deep sin, he taketh no thought at all of shrift. Shame hindereth the man's shrift who will not tell his sins which he oft sinneth to the priest for fear of shame, and understandeth not that the shame which a man hath on account of his sins when he showeth them to the priest is the beginning of advantageous amendment of sin. And that knew well the prophet who thus said, *Toto die verecundia mea contra me est, &c.*—My shame is ever before me, and oft overwhelms my sin-bonds. Fear hindereth the man's shrift who dare not tell the priest his sins, lest what they two know should come out; and the prophet blameth such men in the psalter book where he saith, *Illic trepidaverunt timore, &c.*—They stood in awe where they ought not, that is of vain things, and stood in no awe where they ought to have had great awe, that is of God. Distrust of one's own power hindereth the man's shrift who thinketh that he could not forsake his sins though he told and renounced them at shrift. *Sed hi sunt filii diffidentie de quibus dicit scriptura. Venit ira dei in filios diffidentie.* And such are the devil's

Ortrowe. Trewcheas. [Softgerne] Trust. wilfulness. Misleue. þe man þe naueð. hne ne eie to gode. he þencheð selde oðer naure of heuene wele : þe forgult mid his sunnes. *and* helle wowe. þe heerne mid his sunnes. *and* for þat gult he solde his sunnes at sriste sheawen. *and* for þi cumeð uppen him þat nmlimp þe þe prophete wisse on se salmboke þus queðende. *Adhereat lingua mea faucibus meis. et cetera.* Cleued be mi tunge to mine *cheken gif ich forgete þe ierusalem. þanne man forgiet þat he * p. 54. seien sholde. þanne heð his tunge also hit cleued were. [Nutlessness] leteð þe mannes shrifte þe ne wot neure hwanne he sinegeð. *and* swiche ben alle þo þe ne wilen listen lornpel. *and* þeron lerne wiche ben sinnen. *and* beregen hem. *and* þat bilimpeð to godcunnesse. *and* folegen þat. *and* þeroffe seið þe boc. *Nellus uitare laborat quod ignorat.* no man ne fleð þing bute he wite. oðer wene þat it him deren wille. Recheleste letteð þe mannes shrifte. þe þurh his misleue herbergeð þe fule gost on his heorte. þe him techeð to folgen his fule lustes. *and* no wuerse of scrifte. *and* of hem þe holie boc speçð *and* seið. *Peccator cum uenerit in profundum contempnit.* þanne þe sinfulle man beoð bifallen on depe sinne. ne recheð no þing of scrifte. Shamfestnesse letteð þe mannes shrifte. þe ne wile his sinne seien þe preste. þe he ofte sinegeð. for him sholde shamen of him. *and* ne understant noht þat þe shame þe þe man haueð of his sinne. þanne he hem prest sheweð : hit is þe biginnigge of fremfulle sinbote. *and* þat wiste wel þe prophete þe þus queð. *Tota die uerecundia mea contra me est : et cetera* min shamfestnesse is to-genes me. *and* ouerheleð min bend ofte. Drede letteð þe mannes shrifte. þe ne dar his sinnes *seien þe prest. leste hit uttere cume þat hie tweisen witen. *and* swiche men blameð þe prophete on þe sealm boc þe he seið. [I]llie trepidauerunt timore u. n. e. t. þer hem stod eie : þer hem ne sholde. þat is of idele þing. *and* þer non : þer hem sholde michel eie stonde. þat is of gode. Ortrowe of agene mihte letteð þe mannes shrifte. þe þincheð þat he ne mihte his sinne forlete. þe he hem seide at shrifte. *and* forhete hem. *Sed hii sunt filii diffidencie de quibus dicit scriptura. Venit ira dei in filios diffidencie.* *and* swiche ben þe deules bernes þe aren

Ignorance
hindereth a
man's scrift.

Recklessness
hinders con-
fession.

Shame pre-
vents a man
confessing
his sins.

Shame is the
beginning of
repentance.

Dread hinders
confession,
when a man
is afraid lest
what he has
told the priest
should trans-
pire.

* p. 55.

Distrust of
one's power
to forsake
sin hinders
shriff.

children who are called distrustful, because they sin so greatly that they think to have wholly lost mercy; and God's wrath cometh oft upon those that so ween. Love of ease and prosperity hinder the man's shrift who thinketh that he cannot endure hunger nor thirst, nor any other pain in order to amend his sins. *Unde scriptura dicit. Delicati, se nutriunt ad incendia gehenne.* The luxurious feed themselves for hell-fire, both hands and feet. Trusting to a long life hindereth the man's shrift who saith to himself in his heart, I am not yet sated with my sins, and therefore I cannot renounce them, but another time I may be sated therewith, and then I will forsake them and take shrift and repent of them. But the Holy Book blameth these men, thus saying, *Deus promittit veniam penitenti sed non crastinum diem penitentie differenti*—God has promised mercy to those who forsake and amend their sins, but he has not promised life till to-morrow to those who lie in their sins, but saith, *Qua hora non putatis, mors veniet*—When thou least weenest death shall come to fetch thee. Wilfulness (obstinaey) hindereth the man's shrift who thinks it hard that any one should compel him to forsake his sins and turn from the devil to God; and of them thus saith the Holy Book, *Pertinaces in malo eliminat ecclesia*—Holy church separateth from Christian communion those who are wilful to love their sins and are unwilling to forsake them. Distrust of God's mercy hindereth the man's shrift, who hath sinned greatly and will not forsake his sins, nor amend nor pray for mercy, because that he weeneth that God will not forgive such great sins for any amendment that he may accomplish; and of this saith the Holy Book, *Qui desperat jam judicatus est*—The man who despairs of God's mercy is condemned to eternal woe in hell; therefrom may our Lord Jesus Christ, if it be his will, protect us, and preserve us from all evil customs, and give us power to forsake our sins and show them the priest, and instruct us and aid us to amend them, as may be advantageous to ourselves and acceptable to him. *Qui vivit et regnat Deus per omnia sæcula. AMEN.*

cleped ortrowe for þat hie sinege swo michel. þat hie wenden to
 hauen forloren milce. *and* godes wraððe cumeð ofte uppe þo: þe
 þat wenen. softgerne *and* ednesse letteð þe mannes shrifte. þe pin-
 cheð þat he ne mai polen hunger. ne þirst ne oðer pine to betende
 his sinnes. *unde scriptura dicit. Delicati se nutriunt ad incendia*
gehennæ. þe softgerne fedeð hem seluen helle fur to honde. *and*
 to fote¹. Trist to longe lif. letteð þe mannes shrifte þe seið to
 him seluen on his heorte. Ich nam noht gi-t sad of mine sinnes.
and forþi: ne mai ich hie noht forlete. ac oðer ich mai þen sed
 þeroff *and* þanne ich wille hem forleten. *and* nunc shrift. *and*
 beten hem. *ac þe holie boc blameð þese men þus queðende.
 [D]eus promittit veniam penitenti sed non crastinum diem peni-
 tencie differenti. god bihet milce þo þe here sinnes forleten *and*
 beten. ac he ne bihet noht þe lif til amoregen: þo þe lið on sinne
 ac seið. *Qua hora non putatis mors ueniet!* Þanne þu lest
 wenst deað cumeð to fecchende þe. Willfulnessse letteð þe
 mannes shrift. þat pincheð nuel þat man him wile neden his
 sinnes to forleten. *and* fro þe deuel to gode turnen. *and* of hem
 seið þe holie boc. *Pertinaces in malo eliminat ecclesia.* holie
 chirche deleð fro cristendom. þo þe wilfulle ben here sinnes to
 luen. *and* loðe to forleten. Ortrowe of godes milce. letteð þe
 mannes shrift. þe haueð michel sinaged. *and* nele letc¹. ne bete.
 ne milce bidde. for þat he weneð þat god ne wile swo michel
 sinne forgiue: for none bote þat he forðe muge. *and* of þis seið
 þe holie boc. *Qui desperat iam indicatus est.* þe man þe ortroweð
 godes mildhertnesse. he is idemd to eche wowe on helle. þerwið
 us wite ure louerd ihesu crist gif his wille beo. *and* berege us wið
 alle iuele customes. *and* gine us milte ure sinnes to forleten. *and*
 prest shewen. *and* wisc us. *and* filste hem to beten. swo þat us
 beo biheue: *and* him to queme. *Qui uiuit et Regnat deus per*
omnia. . . .

Such people
are the devil's
bairns

Luxury pre-
vents confes-
- on, and
makes people
afraid to do
penance for
their sins.

¹ Originally
fode but
altered to
fote.

Trusting to
have a long
life hinders
many from
confession.
They put off
penance
until they are
tired of their
sins.

² p. 55.

Willfulness
prevents
those con-
fessing who
think it hard
to be made to
forsake sin.

Dis-trust of
God's mercy
prevents the
confession of
those who
think that
God will not
forgive such
great sinners.
¹ MS. hete.

XIII.

THE SECOND SUNDAY IN LENT.

Behold, now is the acceptable time ; behold, now is the day of salvation,

In these days, therefore, let us approve ourselves as the ministers of God, in much patience, in fastings, in vigils, in unfeigned charity, &c. When the heavenly physician perceived that those previously regenerated by his means were afterwards assailed by various diseases of sins, visiting them in his writings, he exhorts them to the medicine of confession ; because, as the Scripture saith, all things are renewed by confession. And that they should not urge the excuse of time, he saith, ‘Behold, now is the acceptable time ; behold, now is the day of salvation’—that is, fit for creation, satisfaction, and remission ; and he sets forth a mode of life, saying, live as the ministers of God. And because the medicines which he provides are sharp—that is to say, to bear fire and sword, he admonishes them to have patience, saying, ‘In much patience.’ By the sword indeed is superfluity cut off ; and the fire by burning cures that whereby they are marked—that is to say, the heat of sorrow and the fervour of brotherly love, which salve and heal every disease of sin. And concerning sorrow indeed it is said, in whatever hour a man mourns his sins they are forgiven him. Concerning love, our Lord saith, ‘I love those that love me.’ So the apostle exhorts us to amend for the better that in which hitherto we have trespassed, lest divine vengeance take from us suddenly the opportunity of repentance. The heavenly physician St. Paul taketh heed of our soul’s sicknesses, which are our sins, thanked be he ! and admonishes us by his holy writing which we read to-day in church, that we should show our own great need, and the while we are able to think, and to come boldly to our soul’s physician and lay bare our soul’s wounds, which are our foul sins, and pray that he may instruct us how we may cleanse our souls of them and heal our wounds, and awake ourselves from our heavy sleep, and raise ourselves from our foul lust-bed, and that we do as those things that have lien in sleep, that is, revive when their time cometh ; and that is now, for this time is thereto acceptable, as the apostle saith, *Ecce nunc tempus*. Now it is good time to look to the sickness of

XIII.

[DOMINICA II] *IN QUADRAGESIMA.

p. 57.

*E*cce nunc tempus acceptabile. ecce nunc dies salutis. In his ergo ^{Now is the day of salvation.} diebus exhibeamus nosmet ipsos sicut dei ministros. In multa paciencia. In ieiuniis. In uigiliis. In caritate non ficta. et cetera. Celestis medicus ut cognouit quod ope sua prius creati postmodo uariis languoribus peccatorum vexarentur. Scripto uisitans eos. hortatur eos ad medicinam confessionis. quia ut ait scriptura. Omnia in confessione creantur et ne pretenderent ad excusacionem temporis dicit. Ecce nunc tempus acceptabile ecce nunc dies salutis. Uidelicet aptum creacioni .i. satisfactioni .i. remissioni. et dietam¹ proponit dicens. ^{Live as the ministers of God.} ^{1 MS. dietam.} *Viuite sicut dei ministri.* et quia que parat medicamenta asperant. scilicet ferrum pacieris et ignem. Monet eos ad pacienciam dicens. In multa paciencia. Ferro quidem secatur superfluum ignis urendo curat in quo notantur. scilicet calor compunctionis. et feruor gemine dilectionis que curant et sanant omnem languorem peccati. et [de] compunctione quidem dicitur. quacunque hora inijerit homo peccatum: remittuntur ei. De dilectione dominus dicit. ^{Repent now before it is too late.} ^{2 MS. uos.} *Ego diligentes me diligo. Sic ortatur nos² apostolus ut emendemus i[n] melius: que huc usque peccauimus. Ne diuina ultio spacium penitencie prcripiat nobis.* *pe heuenliche leche scinte poul nimeð gene of ure saule sienesse pat ben ure sinnes pongeð *wurðe him. and* * p. 58. *minegeð us bi his holie write. pe we reden to dai inne chirche. pat we shewen ure agene michele nede. and pe wile pe we mugen penchen. and eumen festliche to ure saule leche and unhelen him ure saule wundes. þo ben ure fule synnes. and bidden pat he wisse us hu we mugen ure saule of hem clensen. and ure sor helien. and weche us of ure heuie slape. and rere us of ure fule lust bedde. pat we don also þing doð. pe haueð lein on swete. forquichieð þan here time cumeð. and pat is nuðe for þis time is licwurðe parto: alse þe apostle seið. Ecce nunc tempus. Nu* ^{The soul's physician is the priest.}

the soul. *Ecce nunc dies salutis.* And these forty days are befitting ones to heal the soul. Let us beseech then the soul's physician, that is, the priest, *ut ferro prohibitionis rescindat a nobis exterius carnis et mentis vicia*, to instruct us to abstain from all fleshly lusts which hurt the soul, and to put upon us such manifold pains that through their bitterness we may drive out of our thoughts the foul lusts that weigh down the soul. *In multa patientia, &c.* And be so patient under his instruction as to forsake what he forbiddeth and to do what he biddeth, so that that very patience may be our soul's salvation, as our Lord saith, *In patientia vestra possidebitis animas vestras*—In your patience ye shall keep your souls. *Tanta est virtus patientiæ, quod quis eam exhibendo animam suam s[eruet] ostendendo ita [non seruet].* So holy a virtue is patience, that he who manifests it thereby preserves his soul; but not so doth he who makes a show of patience, but who suffereth not and forbeareth not one offence, and would avenge himself if he were able, and thereto prepareth and abideth his time—and nevertheless may not do any harm to him (sc. his enemy); he maketh a pretence of patience, and nevertheless hath none, and therefore hath no possession of his soul, because carnal lusts and foul crimes hold him bound under their subjection, so that he in no wise hath dominion over his soul. That man hath patience and manifesteth it who suffereth and forbeareth, and will not seek after vengeance nor hate him who offendeth him, nor wish him evil. If it happen that a man hath this forbearance, and observeth it in himself, both in speech and in deeds, or in either of them, he is patient, and acteth as though he knew it not, and therewith overcometh himself and preserveth his soul, and afterwards by that means has power over her (the soul). If the wicked man follows his will and with manifold wiles enticeth him to criminal acts, as to stealing, or plunder, or treachery, or drunkenness, or whoredom, or other such vices, and promiseth him a precious reward if he will listen to his lore, and he will not, but suffers and forbears, he therewith overcometh the wicked man, and so preserveth and hath possession of his soul. If carnal lusts or desires of the mind entice him to any vice, and he will not but suffereth and forbeareth, though it be pleasing to his body, and striyeth against his own will (as the wise man biddeth, saying, *Sperne voluptates, nocet empti dolore*

*dies salutis*¹. And þos fuerti dages ben bienncliche to helen þe ¹ *MS. salutis.*
sowle, biseche we þanne þe sowle leche þat is þe prest. *Vt ferro* ^{During Lent}
prohibitacionis recindat á nobis exterius carnis et mentis uicia. þat ^{we are to}
he us wissie to wið-tien of alle flesliche lustes þe derieð ure sowle. ^{cut the}
and don uppen ns swilch manifeald pine. þat mid here biter- ² *Looks at*
nesse, driuen ut of ure poght: þe fule lu[s]tes² þe heuieþ þe sowle. ^{first sight like}
In multa patientia. et cetera. and ben swo poleburde to-genes ^{littes.}
his wiðsinge to forleten þat he forbet. *and* don þat he bit.
þat þe selue poleburduesse be ure swole³ hele. also ure
driliten seið. *In patientia uestra possidebitis animas ues-*
tras. * On giwer poleburduesse: ge shulen wealden giwer * p. 59.
saule. *Tanta est uirtus paciencie. quod quis eam exhibendo*
animam suam s. ostendendo ita. swo holie nihte is polebur- ^{Of the virtue}
duesse. þat he þe hit kið: þer þurh haueð his soule weald. ac swo ^{of paciencie.}
ne haueð he þe sleweð poleburduesse. þe ne poleð. *and* forbereð
noht á misbode. *and* wolde him seluen wreke gif he nihte. *and*
þerto ettleð *and* abit his time. *and* neðeles ne mai him nou
harna don. he makeð lte of poleburduesse *and* neðeles ne haueð
nou. *and* þer for ne haueð his soule weald. for þat he lichamliche
lustes *and* ðe fule lehtres him holden bunden on here þralshiþe. ^{Vice holds}
swo þat he ne mai his soule no þing wealde. þe man haueð ^{man in sub-}
and kið poleburduesse þe poleð *and* forbereð *and* ne wile seche ^{jection.}
after wreche. *and* naðemore haten him. þe him agilteð. ne him
iuel unnen. gif hit is man þat haueð þis. *and* he halt uppen him.
on speche *and* on dede. oðer on eiðer he beð poleburde *and* doð
also he hit noht ne wite. *and* þeremide ouercomeð him. *and*
his soule lokeð *and* eft hire swo walt. gif þe unfele man his wille
folgeð. *and* mid felefolde wigeles⁴ teð him to unwrenches. to ⁴ *MS. wigeses.*
stele. oðer refloc. oðer swikedom. oðer drunkenesse. oðer hordom.
oðer swiche. oðre unþeawes. *and* lef mede bihoteð gif he wile his
lore liste. *and* he nele. ac ðoleð * *and* forbereð. *and* þeremide oner- * p. 60.
cumeð þe unfele. *and* his soule lokeð. *and* haueð swo wald. gif
lichames lust oðer þankes lust. teð him to ani unþeau. *and* he
nele ac poleð *and* forbereð. þeh lit bie his lichame queme. ac
fiteð to-genes his agen wille. also þe wise bit þus queðinde.
Sperne uoluptates nocet empti dolore uoluptas. Shunne lustliche ^{Shun carnal}
desires.

voluptas—Shun lusty will, for it harmeth much, and is afterwards atoned for with bitter grief), and thus overcometh all his foes, and therefore he hath control over his soul, for then shall be seen in him that which the wise man hath said, *Quem superare nequis, patienter vince ferendo*—That which thou art unable to overcome with strength, overcome with patience, and in every such contest the man of patience has finally the upper hand. So may we strive against our foul lusts, all the forty days, and overcome them finally and all those things that lead us into sin. *Quod ipse prestare dignetur qui vivit et regnat.*

XIV.

MID-LENT SUNDAY.

When the unclean spirit has gone out of a man, he walketh through dry places seeking rest, and finding none, saith, I will return unto my house, whence I came out ; and coming there he findeth it cleaned with besoms and trimmed. Then he goeth and taketh to himself seven other spirits worse than himself, and they entering, abide there, and the last state of that man becomes worse than the former.

The lord St. Matthew speaketh in his holy gospel of the dreadful words which our Saviour on one occasion gave for an answer to the unbelieving Jewish men who desired of him a token, and said, *Magister, volumus a te signum videre*—Master, we would see some sign of thee, whereby we might know whether what thou sayest be the truth and believe ; and he gave them for an answer awful words, thus saying, *Generatio mala et adultera signum querit, et non dabitur signum nisum signum* *Jone propheta*—An evil and adulterous generation ask after a sign from heaven, and they shall have only an earthly one ; and he showed them by Jonah the prophet a sign of his holy passion, which he would undergo to redeem all mankind from eternal woe (thanked be he!), and of his resurrection to bring all mankind from death to bliss. And afterwards he blamed their unbelief and their wicked mode of life, and said, *Firi Ninive surgent*

wil. for þat it dereð swiðe and beð afterboht mid bitere sor. and þus ouercumeð alle hise fon : and þerfore haueð his soule weald. for þenne beð on him sene þat þe wise seide. *Quem superare nequis pacienter uince ferendo.* Þat þu mid strenge ne miht ouereume. ouereum mid þoleburdnesse. and on eeh swiðe flite : is man of þoleburdnesse abuuen at ende. Swo mote we flite to-
Strive against
foul lusts
during the
forty days of
Lent.
 genes ure fule lustes. al þe fuwerti dages. and ouereumen at ende hem. and alle þe þing þat us to sunne teð. *Quod ipse prestare dignetur qui uiuit et regnat.*

XIV.

IN MEDIA XLA.

*Cum imundus spiritus¹ exierit ab homine ambulat (uadit²) per loca arida querens requiem et non inueniens dicit. Reuertar in domum meam unde exiui. et ueniens : inuenit eam scopis mundatam et ornatam. Tunc uadit per loca arida querens requiem et non inueniens dicit. Reuertar in domum meam unde exiui et ueniens inuenit eam scopis mundatam et ornatam. Tunc uadit et sumit vitum alios *spiritus¹ secum nequiores se : et ingressi habitant ibi. et sunt nouissima hominis illius peiora prioribus* þe louerd seint matheu specð on his holi godspel of þe grimliche wordes þe ure helende at sume time gaf to andswere þe unbilefde iudeisshe men. þe ger[n]den of him fortoene³ and seiden. *Magister uolumus a te signum uidere.* Meister we wolden sen sum fortoene of þe. Warbi we mihten cnowen gif it soð were þat þu seist : and leuen. and he hem gaf to andswere eifulle word. þus queðinde. *Generacio mala et adultera signum querit. et non dabitur signum nisi signum ioue prophete.* Iuelmennish and forhored mannish aeseð after fortoene of heuene. and hie ne shulen hauen hute eorðliche. and he hem shewede fortoene bi ionan þe prophete. of his holie prowegunge þe he wolde polien to lesen al mankin of eche wowe. þonked wurðe him. and of his riseng. and of deðe al mankin bringe to blisse. and siðen blamede here un-bileue. and here unwreste lifode. and seide.

¹ MS. spiritus.

² uadit is written over ambulat in MS.

Sermon on St. Luke xiv. 24—26.

Of the answer which Jesus gave the Jews when they asked for a sign.

³ Or fortacne.

He gave them the sign of the prophet Jonah.

in iudicio cum generatione ista, et condemnabunt eam, quia poenitentiam egerunt in predicatione Jone.—On Doomsday shall the people (of Nineveh) arise in the great doom and shall condemn this generation. *Non equidem sententie latione, sed meritum comparatione.*—They shall not be judged with the doom of sharp words, but with very respectful words; because that they received the wise lore of Jonah the prophet, and forsook their sins, and according to his instruction amended and prayed for mercy. *Et ita facta est Ninive speciosa quae prius turpis existerat.*—And so that folk were turned from vile deeds to fair ones, and their end was better than their beginning; but this sinful generation, which treacherously tempt me, and hear my wise words and see my marvellous deeds, nevertheless believe me not, nor forsake their sins, nor amend, nor bow down to me nor pray for mercy; and therefore their end shall be worse than their beginning. Thus said our Lord, and we may say of a truth that there are still altogether too many of such men who will not forsake their sins, but think them sweet, and will not do any penance, and so their body is profitless. They go to church, not for the love of God, but to preserve their neighbours' (good) report. They give their tithe, not to have heaven's bliss, but for to have praise, the praise of earthly riches; they give their alms, not for God's sake, but for the sake of their neighbours or kinsmen, or for to have honour, or because they may not do otherwise for fear of shame, or for to have thanks or for to have praise. If such a man kneel in church and bend all his limbs, that is all in vain; though he pray with his mouth, he fetcheth not the sore sighs in the bottom of his heart, nor for sorrow weepeth any hot tears from his eyes; and these are false Christians, and are worse than heathen men, and their end shall be worse than their beginning. Soon after our Lord said, *Regina austri surget in iudicio cum generatione ista, et condemnabit eam, quia venit a finibus terrae audire sapientiam Salomonis, et ecce plus quam Salomon hic.*—The queen of the South shall on Doomsday arise in the great judgment, and shall condemn this corrupt generation; because she came from the world's end to hear Solomon's wisdom, and this obstinate folk will not listen to the wisdom of that Instructor who taught Solomon and all wise prophets their wisdom; and therefore their

Viri niniuite surgent in iudicio cum generatione ista. et con- At Doomsday
dempnabunt eam. quia penitentiam egerunt in predicatione ione. Nineveh shall
 On domes dai shal þat folc arisen on þe michele dome: *and* rise up in
 forðemen þis mannish. *Non equidem sentencie lacione. sed meri-* judgment
torum comparacione. Noht mid domkete¹ wordes. ac mid wured- [Matt. xii. 41.]
 luker wordes. for þat þe hie undernomen þe wise lore of ionan ¹ So in MS.
 *þe prophete. *and* lete here sinnes. *and* bi wissinge betten *and* * p. 62.
 milce beden. *Et ita facta est niniue speciosa que prius turpis*
existebat. And swo warð iturnð þat folc of ateliche to wen- The ending
 liche. *and* was here ende betere þene here biginninge. ac þis of the people
 wiðerfulle mannish þe fondeð me hinderfulliche. *and* hereð was better
 mine wise word. *and* seð mine wunderliche deden. *and* naðemo than their
 me ne leueð. ne here sinnes ne forleteð. ne beten. ne to me beginn-
 abugen. ne milce bidden. *and* perfore wurð here ende werso
 þene here biginninge. þus seide ure drihte. *and* we mugen seien
 to soðe þat al to fele swiche men bien get. þe ne wilen noht here
 sinnes forleten ac þincheð hem swete. ne ne wilen don none sin- Sin seem-
 hote. *and* his² here lichame unnit swo. hie gon to chirche noht for many people.
 godes luue. ac for to biregen nehebores speche. hie giuen here Why some
 tigeðe noht for to hauen heuene blisse. ac for to hauen here. þe reþie go to
 hereword of eorðliche richcise. hie giuen here elmesse noht for church and
 godes luue ac for neheboreden. oðer for kinraden. oðer for onur to ² So in MS.
 hauen. oðer ne mai cles for shame. oðer for þonc to hauen. oðer
 for hereword to hauen. Gif he cneuleð in chirche. *and* bugeð alle
 hisc limes: þat is idel. þeh he him bidde mid *his muð. he ne fecheð * p. 63
 noht þe sore siches. onneðerward his heorte. ne for reuðe ne wepeð The false
 none hote teres. of his egen. *and* þese ben false cristene *and* ben Christian is
 forcuðere þene heðene men. *and* beð here ende forcuðere þene no true re-
 here biginnunge Sone þerafter seide ure drihten. *Regina* pentant.
austri surget in iudicio cum generatione ista. et condempnabit
eam. quia uenit a finibus terre audire sapienciam salomonis. et
ecce plus quam salomon hic. Þe soðe quen shal a domes [dai] The Queen of
 arisen: on þe michele mote. *and* forðemen þis frakede folc. Nineveh shall
 For þat hie com fro þe wereldes Ende to heren salomones wisdom. arise up in
and þis wiðerfulle folc ne wile liste ðe lorðewes wisdom. þe tehte judgment
 salemou. *and* alle wisc witege here wisdom. *and* perfore wurð against the
 [Matt. xii. 42.]

end shall be worse than their beginning. *Quatuor sunt genera hominum in sæculo juventium. Alii enim habent bonum principium et finem. Alii autem malum principium et finem. Alii quidam malum principium et bonum finem. Alii [bonum] principium et malum finem.* Four kinds of men live in this world. Some begin to lead a pure life in their youth, and hold forth therein and end well, as St. John the Baptist, who in his childhood became a hermit and continued therein and ended well; and St. Martin, who began in his youth to lead a pure life and to be charitable, and held forth therein and ended it well; and St. Nicholas, who in his childhood accustomed himself to fast, and observed that custom to the end of his life, and many others who so led their lives that the beginning was good, the middle better, and the end the best of all; so that it was true what the wise man said concerning them, *Primo ne medium, medio ne discrepet primum*—Their life's end was comely, and also the middle and the beginning. Some men begin first to lead a pure life and afterwards abandon it, as did Judas Iscariot and others enough, as the holy gospel saith, thus saying, *Ex hoc multi abierunt retro, et jam cum illo non ambulant.* At first many followed our Lord and afterwards forsook him, and it was true what the prophet said concerning them, *Cepisti melius quam desinis*—Thou didst begin better than thou didst end; *Item dissimilis quæ fuit, huic similis ille viro*—Their end was unlike their beginning. Some men at first lead an evil life and afterwards turn to God, and therein continue, as St. Paul and St. Mary Magdalen, who did as wise men taught her, when they spoke with her thus saying, *Hinc te melioribus offer*—Refrain thyself from evil habits and accustom thyself henceforth to do better. Some men lead a wicked life, so that the beginning is evil, and the longer it is the worse it is, and the end the worst of all, as the Jewish folk whom our Lord spoke against and said, *Cum immundus spiritus exierit ab homine vadit, &c.* When the evil spirit goeth out of a man and strayeth widely and wandereth everywhere, from dry place to others seeking rest. *Explorat, enim corda fidelium, quæ ideo dicuntur arida, quia sunt fervore sancti spiritus desiccata, et a mollitie fluxæ cogitationis purgata.* The dry places that the foul spirit

[h]ere ende werse pene here biginninge. *Quatuor sunt genera hominum in seculo iuuenium. Alii enim habent bonum principium et finem. Alii autem malum principium et finem. Alii quidam malum principium et bonum finem. Alii principium et malum finem.* Fuwerkinne mannishe liuen on þis Four kinds of folk live in this world.
woreld. Sume biginneð on here guwuðe clene lif leden. *and* heldeð forð þerone! *and* feire enden. also sein[t] iohan baptist. One kind lived like John the Baptist, or as St. Martin, or St. Nicholas.
þe on his childhode bicom eremite *and* hiekl forð þerone! *and* faire endede. *and* sein[t] martin þe bigan on his guwuðe þe clene lif leden. *and* to bien almesful! *and* hiekl forð þerone. **and* * p. 61.
faire it endede. *and* sein[t] nicholas. þe on his chilthode wunede him to fasten. *and* þat wune heold to his lines ende. *and* oðre Their whole lives were good.
manie þe swo ledden here lif. þat te biginninge was fair. *and* te middel faire. *and* te ende alre fairest. Swo þat bi hem was soð þat þe wise seide [P]*rimo ne medium. medio ne discrepet primum* here lifes ende was bicumeliche. þe middel *and* þe biginnenge. Sume men biginnen erest to leden clene lif. *and* eft Others, like Judas Iscariot, began well and ended badly.
hit forleten. also dide indas scariot. *and* oðre inoge. also þe holie godspel seið þus queðinde. *Ex hoc multi abierunt retro. et iam cum illo non ambulant.* Fele folgeden erest ure drihten. *and* eft him forleten. *and* bi hem was soð þat þe prophete seide. *Cepisti melius quam desinis.* Ðu bigunne betere þene þu ende. *Item dissimilis que fuit. huic similis ille uiro.* Here ende was unliche here biginnenge. Sume men leden erest iuel lifode. *and* Some, like Mary Magdalene, began badly and ended well.
turnen eft to god. *and* þeron seweð also seinte poul. *and* Seinte Marie magdaleine. þe dide also wise hire lenden. þanne hie wið hire speken þus queðinde. *Hinc te melioribus offer.* wið-te þe wið iuel wune. *and* wunc þe heðenforð to betere. Sume men leden Others begin badly and end very badly.
unfele lifode. þat te biginninge beð iuel! *and* swo leng þe werse. *and* te ende alre werest. also þe iudeuisshe fole. þe ure helende wið spec! *and* seide. *Cum immundus spiritus¹ exierit ab [homine] uadit et cetera.* Ðenne þe *iuele gost fared² út of þe manne *and* weueð wide. *and* wandreð ouer al. fro drige stede to oder² sechende reste. *Explorat. enim corda fidelium que ideo dicuntur arida! quia sunt fereuore sancti spiritus¹ desiccata. et a mollicie fluxe cogitacionis purgata.* Ðe drige stedes þat þe fule

¹ MS. spiritus.
Like unto the Jews whom Christ reproved in the words of the text.

* p. 65.

² So in MS.

wandereth about seeking rest for himself, denote the hearts of the believer, which are washed clean of anxieties, of carnal lusts, and dried through the heat of the true love to God and to man. Such hearts the evil spirit tempteth day and night, and trieth if he may therein find lodging; and when he may in none, he saith to himself, *Revertar in domum meam unde exivi*—I will turn again to my house from which I previously came out. *Et veniens invenit eam vacuum scopis mundatum et ornatam*—And cometh thereto and findeth it empty and with besom clean swept and neatly trimmed. This Jewish folk's law was and yet is, that on the eighth day after the child's birth the friends devised a name for the child, and with a stone, which for the nonce served as a knife, cut the foreskin of his procreating member; and this law our Lord instituted by the patriarch Abraham and bade him observe it, and all his offspring after him; and that rite cleansed them of sins, as baptism doth us. *Et habuit circumcisio eandem Judei quam habet nunc baptismus, delendo peccatum, sed non aperiendo cælum.* And that rite had then all the virtues which baptism now has, for that cleansed man of sin even as baptism now doth, but it opened not to them the bliss of heaven as baptism doth to us. And this rite banished the foul spirit out of the child, and he wandered widely, straying a long time seeking another place in believing men. And the children were cleansed of sin, and thus continued until they received world's wisdom and man's mind. Then came again the foul spirit which was previously banished out of him, and findeth it empty of evil spirits, and cleansed of foul sins, and decked with innocency. *Et tunc vadit et alios sumit septem spiritus nequiores se et ingressi habitant ibi.* And then went the foul spirit and seven other spirits with him worse than he himself was, and encompassed the child and watched it in every way and enticed it and embraced it and controlled it altogether, so that it again fell into its first (evil) habits; then came the foul spirit again into his abode and misleadeth that child, ever longer the more so, to their will; and therefore was their end worse than their beginning. The seven foul spirits of whom I previously spoke, were the seven devils' sins that our Lord drove out of St. Mary Magdalen, and therefore was

gost wandreð abuten seeheude him reste. *pat* is þe bileffulle mannes heorte þe elene ben wasshen of þe embeþonke : of fleschliche lustes. *and* drigen bi þe hete of soðe luue to god *and* to men. Swielike hertes fondeð þe fule gost : deies *and* nihtes. *and* cunneð gif he mai þer-inne herbergen. *and* þeune he a none ne mai he seið to him seluen *Reuertar in domum meam unde exiui*. Ihe wile turnen agen to mine huse þe ich er ut of wende. *Et ueniens in[uenit] eam¹ uacuum scopis mundatam et ornatam.* ¹ MS. can. *And* cumeð þerto *and* fint hit emti. *and* mid beseme elene swopen. *and* faire maked. þis iudeuisse folkes lage was. *and* get is. *pat* on þe eltenðe dai after þe childes burde : þe frend slopen þe child name. *and* mid stone þe for þe nones was maked for to keruen *pat* fel biforen on his strenende linie. *and* þis lage sette ure drihten bi þe patriarche abraham. *and* bed him holden hit. *and* al his ofspring after him. *and* *pat* hem clensede of sinnes also us doð fulnenge. [E]t habuit circumcisio eandem² iulei quam habet nunc baptismus delendo peccatum. sed non aperiendo celum. *and* þe lage hadde þo alle þe mihtes þe haueð nu fulluht. for *pat* clensede þe man of sinne : swo doð nu fulluht. æ it ne openede *hem noht þe blisse of heuene also fulneng doð us. *and* þis lage flemeð þe fule gost ut of þe child. *and* he wandrede wide weruende³ longe sechende him oðer stede. on bileffulle manne. *and* þe children weren elensed of sinnen. *and* þus bilefden forð *pat* hie understonden wurldes wit *and* maunnes munde. Þanne com eft þe fule gost þe was er flemd ut of him. *and* fint it emti of iuele gostes. *and* elensed of fule sinnes. *and* dilt mid loðlesnesse. Et tunc uadit et alios sumit vitiorum spiritus nequiores se et ingressi habitant ibi. *and* þanne ferde þe fule gost. *and* seuene oðre gostes mid him forcuðere þen him self were. *and* hitrumed *pat* child. *and* waiteden hit on eche wise. *and* fortelten hit *and* biwunden it. *and* biwalden it al. swo *pat* it eft⁴ lifel⁴ MS. est. on his oðer wune. þenne com þe fule gost ef[t] into his wunienge. *and* forteð *pat* child : swo leng swo more to here wille. *and* þer fore was here ende werse þane here biginnenge. þe seuen fule gostes *pat* ich nu embe was. waren þe seuen difles gilty : *pat* ure drihten drof ut of seinte marie magdaleine. *and* forþi weren

The dry places denote the hearts of believers,

which are tempted by foul spirits.

Circumcision among the Jews corresponded to baptism among Christians.

It cleansed the child of sin.

² uirtutum uinum caueat.

It opened not, as baptism does, the bliss of heaven.

* p. 66.

³ MS. weruende.

At baptism the evil spirit left the child.

When it afterwards fell into sin the devil came again into the child.

the beginning of her life such as they were;¹ [but] the end became fair and good and blissful. So let all ours become, as our Lord willeth. *Qui vivit et regnat, &c.* AMEN.

XV.

PALM SUNDAY.

THE crowds which went before and followed after our Lord, cried out saying, Hosanna to the Son of David, blessed is he that cometh in the name of the Lord. It is customary for each church-congregation to go this day in procession; and this custom hath its rise in the holy procession which our Saviour made toward the place where he would suffer death. *Et cum venisset Bethphage ad montem Olivarum, mittens duos de discipulis jussit adduci asinam et sedit super eam.* When that he came to Bethphage (so is called the town in which the priests dwell) near to Jerusalem, at the foot of the mountain which is called Mount Olivet, then sent he two of his disciples into the city of Jerusalem, and bade them bring a beast of burden to ride on; not a steed nor a palfrey nor a fair mule. But though he be lord of all lords and king of all kings, nevertheless he sent after the meanest of all beasts to ride on, that is an ass, and gave an example of meekness in his acts, as he doth in another place in his speech, thus saying, *Discite a me, quia mitis sum et humilis corde.*—Learn of me, for I am meek and gentle in heart. And the two messengers went and made known in the city that the Saviour was coming thither; and they found an ass with her foal, and led it to him, and the holy apostles laid their clothes thereupon, and our Lord rode thereon into the holy city, and the citizens adorned the high street through which he would proceed to the holy temple, and hung it with palms and with other rich weeds, and they went out to meet him, and bore in their hands blossoms, some of palm-twigs, others of olive-boughs, as the Holy Book saith, *Occurrunt turbæ eum floribus et palmis redemptori obviam, &c.*—The people came out to meet him with blossoms and with palms, and received him in procession as they would a king, and those who went before and those who came after cried with a loud voice, thus

¹ And therefore, &c. The sense seems to be, although the beginning of her life was such as it was, the end, &c.

here biginni[n]g of here liflode swich se he were. þe ende warð fair. *and* god. *and* blisful. Swo wurðe ure alre. þat wile ure drihten. *Qui uiuit et Regnat.*

XV.

DOMINICA PALMARUM.

Turbe que precedebant dominum. et que sequebantur clamabant dicentes. osanna filio dauid! benedictus qui uenit in nomine domini. It is custume þat ecli chirchsoene goð. þis dai a pro-
 cession. *and* þis wune haueð þe biginnigge of þe holie procession. Of Palm-Sunday processions, * p. 67.
 þe urc 'helende makede to ward te stede þer he wolde deð þolen. * p. 67.
Et cum uenisset bethfage ad montem olinarum. Mittens [duos] de discipulis iussit adduci asinam et sedit super eam. Þo þe
 com to bethfage Swo hatte þe þrop þe prestc onc wunien. bi
 sides ierusalem on þe fot of þe dune þe men clepen munt oliuete.
 þo sende tweien of hise diciples into þe bureh of ierusalem. *and*
 bed hem bringen ā wig one te riden. noðer stede. ne palefrei. ne
 fair mule. ac þeh he alre louerdess louerd. *and* alre kingene
 ki[n]g. napeles he sende after þe alre unwurpste wig one to
 riden. *and* þat is asse. *and* gaf us forbisne of admodnesse on
 his dede. alse he doð on oðre stede on his speche þus queðinde. They brought him an ass, on which he rode into Jerusalem.
Discite a me! quia mitis sum et humilis corde. lerneð of me for
 þat ich am milde *and* admod on herte. *and* þo tweien sander-
 bodes ferden *and* cudden in þe bureh. þat þe helende was pider-
 ward. *and* funden an asse mid fole. *and* ledden hit to-genes him.
and þe holie apostles leiden herc clopes peruppe *and* ure helende
 rod þerone! into þe holie burh. *and* þat burh fole hilten þe
 hege strete *and* bihengien it mid palmes. *and* mid oðre riche
 wodes. þer he wolde þurh faren to þe holi temple. *and* wenden
 ut togenes him. *and* bren on here honde blostme sum palm
 twig. *and* sum boh of oline alse þe holie boc seið. *Occurrunt turbe cum floribus et palmis relementi o[h]uiam. et cetera.* Ðet
 *folc com togenes him. mid blostmen. *and* mid palmes. *and* * p. 68.
 understoden him mid procession. swo me ki[n]g shal. *and* þo þe
 ferden biforen him. *and* ƿo þe after him comen. remden lude

saying, *Hosanna filio David benedictus qui venit in nomine Domini*—Let there be praise to the son of David, blessed be he that cometh in God's name. And the children who were in front did as the gospel saith, *Pueri Hebræorum riam pro, &c.*—The children bridged the way before our Lord, some with their clothes and some with boughs which they broke off the trees; and so brought him into the holy temple as unto his earthly throne. Thus made our Saviour his holy procession from Bethphage to Jerusalem; and each Christian man maketh this day his procession from church to church and back again, and it betokeneth the holy procession which our Lord made this day; and that may each man understand who knoweth what those two names, Bethphage and Jerusalem, denote. *Bethphage interpretatur domus buccæ, vel buccarum sive maxillarum, et significat ecclesiam in qua buccæ funguntur officio suo peccata confitendo, veniam postulando, deum laudando, carnem Christi manducando, et sanguinem ejus bibendo, gratias agendo.* Bethphage is called in English 'house of mouths'; and it denoteth holy church, in which men employ the offices of their mouths when they tell their sins and pray for forgiveness, and praise our Lord Jesus Christ, and enjoy his flesh and his blood, that is the holy housel (sacrament), and render thanks unto him. *Jerusalem interpretatur visio pacis, et item significat ecclesiam in qua pax vera videtur dum passio Christi recolitur, et pacis osculum datur.* Jerusalem is called sight of peace, and denoteth holy church, wherein believing men are at peace, when the priest reminds them of Christ's passion, and receives from the cup the token of peace, that is the mass-kiss, and dismisseth the people. And thereby shows that our Lord is, through the holy offering, reconciled to believing men; and therefore the church is denoted by Bethphage, when the procession goeth out of Jerusalem and again when it cometh in. Let us take heed then whether our procession is made according to our Lord's procession. In his procession some went before him and made ready his way toward Jerusalem, and others covered the ass with their clothes, and some strewed the way with boughs which they broke off the trees. Those who made ready the way before him are teachers of the people, bishops and priests, who with their wise teaching ride and make God's way into men's

stefne þus queðiude. [O] *sanna filio dauid benedictus qui uenit* and sang
 in nomine domini. Silof dauðes bern blesced hie he þe cumeð ^{‘Hosanna to the Son of David.’}
 a godes name. and þo children þe weren biforen diden also þe
 godspel seið. *Pueri hebreorum uiam pro et cetera.* Þe children ^{The children also did the same.}
 briggeden þe wei biforen ure drihten. sume mid here cloðes.
 and sume mid boges þe hic breken of¹ þe trewes and swo him ^{1 MS. os,}
 brohten into þe holie temple. also in his heorðliche heg settle.
 Þus makede ure helende his holie procession. fro betfage to
 ierusalem. and elhe cristene man makeð þis dai procession fro
 chirche to chirche. and eft agen. and bitocneð þe holie pro-
 cession þe he makede þis dai. and þat-mai ech man under-
 stondeu. þe wot wat bitocneð pese tweie names. betfage. and <sup>Of the mean-
ing of Beth-
phage and
Jerusalem.</sup>
*ierusalem. Betfage interpretatur domus bucce. uel buccarum
 siue maxillarum. et significat ecclesiam in qua bucce fun-
 guntur officio suo peccata confitendo ueniam postulando. deum
 laudando. Carnem christi manducando. et sanguinem eius
 bibendo. gratias agendo.* Betfage is cleped on englishe muðene
 hus. and bitoeueð holie chirehe. þat men noten inne here
 muðes wike. þanne hie seien here sinnes. and forgiuenesse
 bidden. and ure louerd ihesu christ herien. and bruken his fles
 and his blod. þat his² þe holi husel. and him *þanken. Ieru- ^{2 So in MS.}
salem interpretatur uisio pacis et item significat ecclesiam in qua *p. 69.
*pax uera uidetur dum passio christi recolitur. et pacis osculum
 datur.* Ierusalem is cleped soð³ of salituesse. and bitoeueð <sup>Jerusalem
signifies ‘light
of peace.’</sup>
 holie chirche per bileffulle men inne beð sehte. þenne prest
 cristes þroweinge minegeð. and of þe calice understondeð toene ^{3 Read siht.}
 of sehtnesse. þat is messe cos. and þe folc sent. and permide
 bitoeueð þat ure drihten is þureh þe holie loc wið bileffulle men
 maked sehte. and perfore chirche haueð þe tocinge of bethphage
 þenue þe procession ut goð of ierusalem. and eft þenne it in
 cumeð. Nime we þenne geme gif ure procession bi maked
 after ure helendes procession. On his procession ferde sume
 biforen him and makede his weie toward ierusalem. and sume
 briggeden þe asse mid here cloðes. and sume mid boges þe hic
 breken of þe trewes. Ðo þe þe weie makeden biforen him. biæn <sup>Those who
went before</sup>
 folkes lorþeawas. bisshopes and prestes. þe mid here wise lore our Lord

hearts. Those who covered the ass with their clothes are those who instruct the people with the good examples of their good deeds. Those who strewed the way of the ass with the broken boughs are those who teach the people to receive God, not with their good deeds, but with their wise speech. Those who came after him are those who lead their lives here as their instructors teach them. Those who were beside him on his right hand are those who lead a clean life to please God and not for words of praise. Those who were on his left hand are those who live a pure life, not to please God, but to have words of praise. The ass upon which our Lord sat are those sinners who have all their thoughts upon earthly riches; and they are loath to forsake sin and are unwilling to amend it, for it seemeth to them that God's behests weigh heavily; and nevertheless if they fulfil them they shall receive endless reward in heaven. May our Lord Jesus Christ, who to-day made his holy procession into Jerusalem (which each church to-day keeps in remembrance), teach and aid us so to follow his holy earthly procession, that we may be in the holy procession which he will make with his chosen on Doomsday from the judgment into heaven. *Quod nobis præstet qui sæcula per omnia regnat. AMEN.*

*XVI.

EASTER DAY.

HÆC est dies quam fecit dominus exultemus et letemur in ea. This day hath our Lord made to gladden and to rejoice us, thanks be unto him; and he hath prepared that holy feast which he speaketh of, thus saying, *Ecce prandium meum paratum*—My table (feast) is made; and he biddeth us all thereto, thus saying, Come to the table (feast) and receive bread. But before that we bend our steps to the holy table (feast) and receive the bread, let us do as the apostle has bidden us, thus saying, *Probet autem se ipsum homo, et sic de pane illo edat et de calice bibat*—Let each man prove himself, and if he feeleth that he is worthy to approach thereto, then let him receive the housel and drink of the cup. The man receiveth it worthily who cometh thereto in a becoming manner

rideð. *and* maked godes weie in to mannes heorte. Do þe
 briggeden þe asse mid here cloðes. ben þo þe wisseð þe folc
 mid faire forbisne of here weldede. Do þe briggeden þe asse
 mid þe brokene boges. ben þo þe leren þe folc to understonden
 god noht mid weldede. ac mid wise speche. þo þe after him
 comen ben þo þe here lif [leden] also here lorðeawes hem lereð.
 þo þe bisides weren on his riht half. ben þo þe elene lif leden to
 quemende gode: noht for hereworde. þo þe on his lift hond
 comen ben þo þe clenliche liuen *noht forto quemende gode:
 ac for hereword to hauen. Ðe asse þe ure helende uppe set.
 ben þo forsinegede þe hauen al here þone uppen eorðliche
 richeise. *and* sinne hem is loð to leten. *and* unwill[i]che to bete.
 for hem pincheð þat godes hese heuclliche semeð. *and* naðeles
 gif hie ful don hie shulen on heuene endelese mede fon. Ure
 louerd ihesu *christ* þe makede into ierusalem þis dai his holie
 procession. þe ech chirche to-dai minegeð. wisse *and* fulste us
 swo to folgen his holi eor[þ]liche procession þat we mo¹ ben on þe
 holie procession þe he wile maken a domes dai mid hise chosene:
 fro þe dome in to heuene. *Quod nobis prestat qui secula per*
omnia regnat.

denote
bishops and
priests,
teachers of
the people.
Those who
covered the-
mselves with
clothes sig-
nify those
who taught
the people by
good example.
Those on the
right hand
denote those
that lead a
pure life.
* p. 70.
The *ars*
denotes those
who love
their sins and
will not re-
pent of them.

XVI.

IN DIE PASCHE.

H*EC est dies quam fecit dominus exultemus et letemur in ea.* This day has
 þis dai haueð ure drihten maked to gladien. *and* to blissen
 us þonked wurðe him. *and* giarked þat holie gestninge. þe he
 offe specð þus queðinde. *Ecce prandium meum paratum.* Mi
 bord is maked. *and* us bidded² alle þerto þus seggende. *Venite*
prandium. Cumeð to borde *and* understondeð bred. ac er þenne
 þe³ holie bord bugen. *and* þat bred understoude do we also þe
 apostel bad. sciende þus. *Probet autem se ipsum homo. et sic*
de pane illo edat et de calice bibat. Proue ech man him seluen.
and gif he feleð þat he is wurðe per to: þenne understonde he
 þat husel. *and* drinke of þe calice. þe man hit understondeð
 wurðliche þe cumeð þerto on bicumeliche wise. *and* mid

This day has
our Lord
prepared a
holy feast for
us.
² So in *MS.*
He invites us
to come to
his table
³ ? read we.
in a becoming
manner.

and with comely garments, and at a proper time. In a becoming manner cometh the man who first sheweth the priest his sins and forsaketh and bewaileth them, and taketh thereof good instruction; and secondly, taketh the holy ashes upon his head and the six pains which thereto belong, *scilicet vigilias, labores, saccum, inedia, sitim*, that is, vigils and toil, hard cloths (sackcloth), smart blows, seldom to eat, and less often to drink; thirdly, to go in procession on Palm Sunday; fourthly, to receive absolution on Sheer Thursday, which looseneth the sin-bonds; fifthly, to creep to the cross on Long Friday; sixthly, to go on Easter Eve around the font, which denoteth the holy sepulchre; and seventhly, to go to the holy table and to eat the bread. Becoming garments are of two kinds, bodily and spiritual; the bodily garments are of many kinds, but of them I speak not, but I do of the spiritual, which are also of many kinds, and they are all good with him who receiveth the housel (saerament); but two thereof are such that no man may receive [the others] for his own salvation except he have upon him one of them, which are thus called, *Vestis innocentie, vestis misericordie*. The first is innocency, the second is amendment. *Vestis innocentie restituitur in baptismo, dicente sacerdote, 'accipe vestem candidam et immaculatam.'* The man receiveth innocency at his baptism, and that is denoted by the chrism cloth with which the priest envelopes the child, and thus saith—Receive white and clean shroud (clothing). This shroud hath each man upon him after his baptism, all the while that he keepeth himself from doing or saying or thinking anything that may make him the more unworthy before God or more hateful to man, which is evil for the soul. This garment is very comely and profitable to each man to have when he receiveth the housel. The second spiritual shroud of which I have spoken is mercy, which is also named tender-heartedness. Tender-hearted is the man who the more bitterly grieveth on account of his sins and forsaketh them and amendeth and prayeth for mercy, as our Lord hath bidden us, thus saying, *Miserere animæ tuæ placens Deo*—Have mercy upon thy own soul, then pleasest thou God. Merciful is the man who pitieth his neighbours' misfortune and is pleased with the prosperity of them all, and is sorely grieved on account of poor men's distress, and consoleth them with his good deeds. No man who hath sinned can, without these garments, receive

bicumeliche wede. *and* on bicumeliche time. On bicumeliche wise *cumeð þe man þe Erest sheweð preste his sinnes *and* forleteð *and* bimurneð *and* nimeð þerof god wissinge. *and* oðer siðe þe holie aexen uppen his heued. *and* þe six pinen þe þerto bilien. scilicet *vigilias. labores. saccum. inedia. sitim.* þat is wecche *and* swinch. harde cloðes. smerte dintes. selde eten *and* lesse drinken. Þridde siðe palm sunedeics procession. fcorðe siðes shereðuresdaics absolucio[n] þe liðe þe sinne bendes. þe fiftte siðe erepe to cruche on lange fridai sixte siðe on ester euen gon abuten þe fantston. þe bitoneð þe holie sepulerc. *and* þe scuēðe siðe þat holie bord hugen *and* þat bred bruken. bicumeliche wede ben tweire kinne. lichamliche *and* gostliche. þe lichamliche wedes ben manie kinnes. æ of hem ne speke ich noht æ do of þe gostliche. þe ben ec fele kinnes. *and* alle hic licn faire him þe þe husel underfoð. æ two þeroffe ben swiehe þat no man ne mai underfo. him seluen to hele bute he haue here oðer on him. þe ben þus clepede. *Vestis innocencie. Vestis misericordie.* an is loðlesnesse oðer sinbote. *Vestis innocencie restituitur in baptismo dicente sacerdots* [A] *ceipe uestem candidam et immaculatam.* loðlesnesse understondeð þe man at his foleninge. *and* þat bitoneð þe crisme cloð. þe þe prest biwindeð þat child mide. *and* þus scið. Underfo shrud wit *and* elene. þis shrud haueð eeh man on him after his fulcninge. alle þe wile þe he him beregeð þat he ne do ne ne queðe. ne ne ðenehe no þing for þat he bie unwurðere gode! *ne loðere men! þe iuele is soule! Þis wede is wel bicumeliche *and* biheue eeh man to hauen þenne he husel underfoð. Det oðer gostliche shrud ich embe spece is mildbertnesse. þe is nemed ee! armhertnesse armheorted is þe man. þe swiðere reoweð his sinne. *and* he hem forlet *and* bet. *and* milce bit. also ure drihten bad seien þus. *Miserere anime tue placens deo.* haue reoðe of þin ogen sofle. þenne likeste gode. Mildheorted beð þe man þe reouð his nehgebures unselðe. *and* likeð here alre selðe *and* ofþinð sore wreeche mannes wanrede. *and* freureð hem mid his weldede. No man þe sineged haueð ne mai wiðuten þus¹ wedes holi husel under-

in hasting
garments,
and at a fit
time.
* p. 71.

Six penances.

The font
letokens the
holi sepul-
chre.
Two kinds of
beffitting gar-
ments.

Of the garb
of innocency.

* p. 72.

Of the garb
of mercy.

¹ So in MS.
Read þise.

the holy housel, except for the eternal injury of soul and body ; and each man who receiveth it without either of these garments shall be shamefully driven out of this holy feast, and bound together hands and feet, cast into the horrible pit of hell, according to our Lord's word, which saith to such men, *Amice quomodo hic intrasti non habens vestem nuptialcm, &c.* —How camest thou in hither with uncomely garments ? This day is the fitting time to receive the housel. *Quia hæc dies quam fecit Dominus, non quod magis hanc quam alias, sed quia majora quam in aliis a morte resurgendo, et nos a morte resuscitando*—Because our Lord, who made all other days, made this day, but he manifested in another way his might and showed more mercy to mankind on this day than on any other. When he arose from death he raised us with him. *Unde exultemus et letemur in ea.* He fetched us out of hell-woe and therewith gladdened us ; and if we follow him he will give us heaven's weal, and therewith will rejoice us to-day, thanks be unto him ! Therefore this day is called Easter Day, that is, day of arising, because that he arose from the dead on this day ; and we all do so when we receive the holy housel, if we go to meet him in purity of living and in true belief, and are at peace with all men. Our Lord who biddeth us to this feast and bringeth us to his holy flesh and to his holy blood, and permitteth us to partake of it, thereof speaketh, thus saying, *Accipite et comedite ; &c. Bibite ex hoc omnes, hic est enim sanguis meus novi testamenti, &c.*—Receive this and eat it all of you, for it is my body which shall redeem you all. He offereth us also his holy blood, which he says shall be shed to redeem you, and saith that these two things are our food. *Caro mea vere est cibus et sanguis meus vere est potus*—My flesh is meat indeed and my blood is drink indeed ; and after that he saith, *Nisi manducaveritis carnem filii hominis et biberitis ejus sanguinem non habebitis vitam in vobis*—Ye can have no life in you except ye live on my flesh and on my blood. That housel which ye receive is his holy flesh and his blood. First, there is the sacramental bread and wine, and through the holy words which our Saviour himself said with his holy mouth, and which the priest, after him, saith at 'still mass,' the bread is turned to flesh and the wine into blood. *Set in carne remanet forma color et sapor*—But in the holy flesh remain the form and colour and smell of the host,

fon ! bute to eche harme his soule *and* lichame *and* eel man
 þe lit underfoð wiðuten eiðer þese wedes shal ben shameliche
 driueu ut of þis holi gestninge. *and* bunden togedere his honden.
and his fet. *and* worpen in to þe ateliche pit of helle bi ure
 drihtenes word þe seið to swiche men. *Amice quomodo huc*
intrasti non habens uestem nuptialem et cetera hwu come þu
 ider in mid unbieumeliche weden. þis dai is bieumelich time
 husel to underfon. *Quia hec dies quam fecit dominus. non*
quod magis hanc quam alias. sed quia maiora quam in aliis à
morte resurgendo. et nos à morte resuscitando. for þat þis makede
 ure drihten þe makede alle oðre. ac he kiddo oðerluker his
 mihte. *and* mankin more milee dide on þis dai ! þanne on ani
 oðre. Ðo he aros of deaðe rerde us mid him. *Vnde exultemus*
et letemur in ea, he us fette ut of helle wowe. *and* permide us
 gledede. *and* gif we him folgieð he gifð us heuene wele *and*
 þermide us blisseð to dai þonked. wurðe him. forþi þis dai is
 cleped estrene dai. þat is aristes dai. for þat þe he þis dai aros
 of deaðe. *and* we alle don ! * þanne we holi husel undernimen.
 gif we ben þe togenes on clene liflode. *and* on rihte leue. *and*
 wið alle men sehte. Ure louerd þe us bit to þis gestninge. *and*
 bringe us to his holi fleis *and* to his holi blod *and* leue us hem
 to bruken. *and* þus queðinde. *Accipite et comedite ex hoc*
omnes hic est e. c. s. m. n. et cetera. Understondeð þis *and*
 brukeð it alle. for it is mi lichame þe giu shal alle lesen.
 he bet us ee his holi blod þe shal ben shad giu to lesende
and seið þat þese two þing bien ure bileue. *Caro mea uere*
est cibus et sanguis meus uere est potus. Mi fleis is wis
 mete. *and* mi blod iwis drinke *and* after þat he seið. *Nisi*
manducaueritis carnem filii hominis et biberitis eius sangui-
nem non habebitis vitam in uobis. Ne muge hauen no lif on
 giu bute ge liuen bi mi fleis *and* bi mi blod. þat husel þe ge
 understonden ! is his holi fleis *and* his blod. Erest it beð
 ouelete *and* win. *and* þureh þe holi word þe ure helende him self
 seide mid his holi muð ! *and* efter him prest hem seið atte
 swimesse turneð þe bred to fleis *and* þe win to blod. *Set in*
carne remanet forma color et sapor. ac on þe holi fleis bileueð þe

Those who
 approach
 God's table
 must have on
 the-s gar-
 ments.

To-day is the
 proper time
 to receive the
 housel,

On this day
 Christ arose
 from the dead.

Easter signi-
 fies resurrec-
 tion.

* p. 73.

Our Lord
 invites us to
 his feast,

and offers us
 his flesh and
 blood.

We can have
 no life in us
 except we eat
 and drink of
 this food.

and in the holy blood remain the colour and smell of wine. Greater might doth our Saviour than the holy words which he spake with his mouth when he giveth to mankind [his flesh and blood].

Nevertheless when a man eateth and drinketh through the bodily nature, the bread turneth to flesh and the drink to blood; because God's word may turn the bread to flesh and the wine to blood; and so it doth; and that is the manifold delicacy which is the dainty of all dainties that all christian men ought this day to enjoy, because this day is called Easter Day, that is dainty-day (day of dainties), and the dainty is the *housel*, and no man may say *how seely* (i.e. how good) it is. *Quia est pretium mundi*, for it is worth all the world and is better than all the world. This is the holy manna which our Lord sent as sleeting snow, as the prophet saith, *Pluit ille manna ad manducandum et panem celi dedit eis; panem angelorum manducavit homo*—He caused manna to rain down upon them for food, and gave them the bread of heaven; and men did eat angels' food. *Manna interpretatur, quid est hoc*—*Manna* signifies *What is this?* and when our Lord sent this meat from heaven to the folk of Israel it became in each man's mouth whatsoever meat he most loved; and it denoteth the holy *housel*, which each christian man now receiveth, which is to the man who is cleansed of sin, or has begun to be cleansed, the highest and sweetest delicacy, and to each man's soul who hath not forsaken all great sins, and hath not amended or begun to amend, the bitterest of all bitters, as the apostle saith, *Qui manducat corpus domini et bibit, &c.*—Each man that receiveth the holy *housel* unworthily receiveth to himself eternal pain and endless woe. Let each of us now take heed to himself whether we have come in a befitting manner; that is, to true shrift, to holy ashes (on Ash Wednesday), to procession on Palm Sunday; to absolution on Shcer Thursday; to the holy cross on Long Friday; to procession about the font on Easter Eve. And if we have come with the comely garment of innocency, that is, cleansing, so that we have forsaken our sins, and by the confessor's direction have amended, or begun to amend and to pray for mercy, then may we go in a becoming manner to God's table and worthily partake of his body, and through the holy

shap and biu, and smul of ouetele, and on þe holi blod hēw and smul of win. More mihte doð ure helende þenne þe holi word þe he þurh his muð spec. þanne he giueð mannes euinde, and Napeles þanne man eteð and drinkeð þureh þe lichames cunde þat bred wurð to fleis, and þe drinke to blod. for þi mai godes word turnen þe ouetele to fleis, and þat win to blod, and swo doð, and þat is þe felefolde heste. þe is alre hestene heste þat alle cristene men agen to dai to noten. for þat þis dai is elped estre dai þat is estene da, and te este is husel, and no man ne mai scien husel^a: wu god it is. *Quia est precium mundi*. for it is wurð al þe wereld, and betere þene *al þe wereld. þis is þe holi manne þe urchen sende alse snou sleðrende alse þe prophete seið. *Pluit ille manna ad manducandum et panem celi dedit eis.* [*P*]anem angelorum manducauit homo. he let hem reine manne to bi-liuc, and gef hem bred of heuene, and men cten englene [bred]. *Manna interpretatur, quid est hoc?* Manne bitocneð wat is tis: and þo ure drihten sende þis mete fro heuene þe israclisse folke: it warð on eches muð wat mete se he mest luede, and bitocneð holi husel: þe ech cristeman understont nuçe, þe is þe manne hogeste sweteste este þe is of sinne clensd, oðer bigunne to clensende, and alre litere literator eches mannes soule þe ne haueð alle michele sinnes forleten, and bet, oðer bigunnen alse þa¹ apostel seið. *Qui manducat corpus domini et bibit et cetera.* Ech þe understandeð þat holi husel unwurðliche he understant him seluen eche pine, and endelese wowe. Nime we nu geme ure ech agen him seluen. gif we bien eumen on bicumeliche wise, þat is to soð shrifte, to holi axen a palm sunedai: to proceession, a shereçursdai to absolueiun, a lange-fridai to holi cruche, an ester cuen to proceession [abuten þe fanstone], and gif we ben cumeue mid bicumeliche wedc, of lodlesnesse þat is clensing, swo þat we hauen ure sinnes forleten, and bi shriftes wissenge bet, oðer bigunnen to beten, and milce bidden, þanne muge we bicumeliche to godes bord: bugen, and his bode wurðliche bruken, and þureh þe holi este eumen

The bread and wine are through Christ's word turned into veritable flesh and blood.

It is the daintiest of all dainties.

It is like the manna sent from heaven. * p. 74.

[Ps. lxxviii. 25]

Manna was a type of the Sacrament of the Lord's Supper.

¹ So in MS.

Let each take heed how he receives this Sacrament,

and let each be clothed with the befitting garments, of which we have before spoken.

^a A play upon the word *husel*, as if made up of *hu*=how, and *sel*=good: in ll. 8, 9, there is a similar play upon *estre* and *este*, and in ll. 34, 35, upon *estre*, *este*, and *ariste*.

daintly come to our arising (resurrection). *Quod nobis præstet qui hodie surrexit et vivit cum Deo Patre in unitate Spiritus Sancti.*

XVII.

THE FIRST SUNDAY AFTER EASTER.

Stetit Jesus in medio discipulorum suorum et dixit eis, 'pax vobis.'

Legitur in evangelio quod dominus ante passionem sedit dum discipulos docuit; inter passionem et resurrectionem, jacuit et quievit; post passionem vero stetit et pacem eis optavit. We read in the holy gospel-book that our Saviour suffered on the holy rood and underwent death, and with his short death redeemed us from eternal death; and on the third day arose from the dead, and raised us with him, and promised us eternal life in bliss, if we lead our life now as he directeth us. In this 'tale' we notice three things:—The first is, that before his passion he often sat and taught wisdom to them that followed him; the second is, that between his passion and his resurrection he lay in his sepulchre and was still, and for that cause the three days before Easter are called 'still days' (or days of silence); the third is, that he stood among his disciples and bade them 'peace,' as St. Luke saith in his gospel, thus saying, *Stetit Jesus, &c.* Our Lord stood among his disciples and bade them peace and reconciliation; 'peace' because he had made them free from the devil's thralldom in which they and all their offspring had lived, from the time that Adam our first-father sinned until that our Saviour with his death redeemed them [all]; 'reconciliation,' because he reconciled the Heavenly Father to mankind and opened for them the gates of Paradise, which through Eve's guilt were previously closed against them. *Itis tribus modis ponimur in hujus exilii miseria, quod alii sedent, alii jacent, alii stant.* In these three ways we dwell in this wretched world. Some sit, and some lie, and some of us stand. When we have forsaken our sins, lamented, and amended, and have been housled (received the Lord's supper), then are we high; but as soon as we sin we have come from high to low; and though we be sorry for our sins, and have purposed to forsake them, nevertheless we sit until we forsake them and amend, as our Lord admonishes us by the prophets, thus saying, *Surgite postquam sedistis, &c.*—Arise when

to ariste¹. *Quod nobis prestet qui hodie surrexit et uiuit cum* ^{*1 Looks like*}
deo patre in unitate spiritus sancti. ^{*dri-te in MS.*}

XVII.

[DOMINICA I POST PASCHA.]

Stetit ihesus in medio discipulorum suorum & dixit eis. pax p. 75.

*nobis. legitur in ewangelio quod dominus ante passionem
 sedit dum discipulos docuit inter passionem et resurrectionem
 iacuit et quieuit. post passionem uero stetit. pacem eis opt[au]it.*

we reden on þe holi godspæl boc. þat ure helende þrowede on þe ^{The r. resurrec-}
 holi rode. and deað þolede. and mid his eðeliche deaðe lesde us ^{tion of Christ.}
 of eche deaðe. and on þe þridde dai aros of deaðe. and arerde us

mid him. and bihet us eche lif on blisse. gif we lede ure lif nu ^{The three}
 swo he us wisseð. We nime gеме of þre þing on þis tale. on is ^{days before}
 þat biforen his þroweunge he sat ofte and tahte wisdom þan þe ^{Easter are}
 him folgeden. oðer is þat bitwenen his þrowenge and his ariste ^{called 'still}
 he lai on his sepulchre and swiede. and for þat þen þe þre dage ^{days.'}

biforen estre eleped swidages. Ðe þridde is þat he stod among ^{2 Originally}
 hise diciples². and bed hem frið also seint lucas seið on his ^{decyle.}
 godspelle þus quedinde. [S]*tetit ihesus*³ et cetera. Ure louerd ^{3 MS. ille.}

stod among his diciples: and bed hem frið. and seltnesse. ^{Of the word}
 Frið: for þat he hadde maked hem fre: of þe deules þralsipe. ^{of peace that}
 þe hie hadden and al ofspri[n]g one wuned. fro þe time þe ^{our Lord}
 adam ure forme fader gilte forte þat ure helende mid his deaðe ^{gave his}
 hem alesde. Seltnesse: for þat þe he makede sehto þe heuen- ^{disciples after}
 liche fader wið ma[n]kin. and opene[de] togenes hem þe giate ^{his resurrec-}
 of paradis. þe þurh eue gilte wið hem was er tined. ^{tion.}

His tribus
Modis ponimur in huius exilii miseria quod alii sedent, alii
iacent. alii stant. On þese þre wise we wuneden on þis wreche ^{Of the three}
 wereld. sume sitteð. and sume ligeð. and sume we stondeð. ^{modes of}
 Ðanne we hauen ure sinnes forleten. and bireused. and bet. ^{living in this}
 and þen huseled. we þen hege. ac also wat se we sinegen. we þen ^{wretched}
 fro hege to loge. and þch us ure sinnes rewe. and imint hauen ^{world.}
 þat we hem wile forleten, naðeles we sitteð forð þat we hem ^{* p. 76.}
 forleten. and beten also ure drihten us minegeð bi þe prophete
 þus queðinde. *Surgite postquam sedistis q. m. p. d.* Ariseð

ye have sat ; but we are not able to do that without his help. Let us say then unto him, *Domine, tu cognovisti sessionem meam et resurrectionem meam*—Lord, thou knowest how I have sat and that I am unable to rise without thy help. *Exsurge domine adjuva me, id est, fac me resurgere*—Arise, Lord, and help me up. Thus sitteth man in his sin, as I have said, and thus lieth as I now will say. When a man greatly sinneth, and the sin appears sweet to him, and he will not forsake it because it in some wise pleaseth him, and though he forsake it he will not amend according to the instructions of his confessor—he shall be lower than he previously was (as from his seat to his bed), and condemned to death, and thereto bound. So is the man who holdeth fast his sins, he is condemned from heaven to hell, from our Lord Jesus Christ to all devils, from eternal life to eternal torment, except he break the bonds and save himself by amendment. And all the while he thus lieth in his sin the right belief and the true love which he ought to have to God is prostrate and slain in his heart, and thereby he ceases to receive all wholesome lore. *Et sic Jesus jacet in sepulcro cordis illius, et quiescit apud illum a doctrina, usque in diem tertium, scilicet, mentis illuminationem. Primus enim dies est lux boni operis. Secundus clarificatio sermonis. Tertius illuminatio mentis.* And in that wise lieth our Saviour in his heart as in the sepulchre, and is silent with respect to wholesomeness of lore towards him until the third day, that is until the heart be enlightened. For though he do good deeds, which is called the second day, both help him little or nought except he have good thoughts (or intentions), which are compared to the third day ; but as soon as the third day dawns (that shall be when his heart receiveth the light of right belief and of true love) then riseth our Saviour in his heart and teacheth him wholesome lore, and thus saith, *Cur jaces pronus in terra ? surge*—Why liest thou prone to the earth ? arise. That is to say, why lovest thou thy foul sins ? forsake them and mourn over them, and amend and pray for mercy thereof ; and if he receiveth this lore, he ariseth and standeth, and our Saviour standeth in his heart and bids him then ‘peace and reconciliation,’ thus saying, *Pax vobis* : ‘peace,’ for that they are then freed from the devil’s thralldom, as I ere said

panne ge hauen seten. ac we ne mugen þat don? wiðuten his elpe. seie we panne to him. *Domine tu cognouisti sessionem meam et resurrectionem meam.* louerd þu wost wu ich habbe seten. and þat ich ne mai wið-uten þin elp risen. *Exurge domine adiuua me. i. fac me exurgere.* aris louerd? and elp me up. Ðus sit man on his sinne swo ich seid haue. and þus lið swo ich nu seie wile. Ðanne man sinegeð gretliche. and him pincheð þe sinne swete. and ne wile noht forleten hit. for þat it him on sume wise likeð. and þeh he hem forlete ne wile noht bi shriftes wissinge bete. he beð neðer panne he er was. also fro sete to leire and demd to deaðe. and þerto lunden. swo is þe man þe halt faste his sinne. he is demd fro heuene to helle. fro ure louerd ihesu christ to alle deules. fro eche liue? to eche pine. hote he þe hendes breke. and berege him mid hote. and alle þe wile þe he þus lið on his sinne? þe rihte bileue and þe soðe luue. þe he hah to hauen to gode? ben leirede. and slaine on his heorte and þer þurh he swike to undernimende alle holsum lore. *Et sic ihesus iacet in sepulcro cordis illius. et quiescit apud illum a doctrina usque in diem tertium scilicet mentis illuminacionem. Primus enim dies *est lux boni operis. Secundus clarificacio sermonis. Tercius illuminacio mentis.* and on þat wise lið ure helende on his heorte. also on sepulere. and swigeð of holsumnesse lore togenes him? forte þat on þen þridde dai? þat is heorte he liht for þeh he do edie dede. þe is nemmed to oðer dai. boðe him helpeð litel oðer noht. bute he haue god þonk þe is euened to þe þridde dai. ac also wat swo þe þridde dageð. þat beð panne his heorte understant þe liht of rihte bileue. and of soðe luue. þenne riseð ure helend on his heorte. and techeð him holsum lore. and þus seið. *Cur iaces pronus in terra? Surge.* Wi list þu turnd on þe corðe? aris. þat is to seien hwi luuest þu þine fule sunnes. forlet hem. and hireuse hem. and het hem. and bide milce? þerof. and gif he þis lore understondeð? he arist and stant. and ure helende stant on is? heorte. and bedeð him panne frið. and sehtnesse and þus queð. *Pax uobis. frið?* for þat he ben þanue fried of þe deules

Those that are sitting in sin are admonished to rise.

The man who holds fast to his sins, like a bedridden man is bound to death.

An explanation of the three 'still days.' * p. 77.

In the sinner's heart, the light of good deeds, wholeness of lore, and good thoughts are silent.

The sinner is commanded to rise from his grovelling position.

¹ *So in MS.*

Christ stands in the heart of him who

* The author of this Homily gives us a bit of popular etymology: *peace* is 'frið' because it 'frieð.'

'reconciliation,' because they are then reconciled to the heavenly father, and the gate of paradise is opened to them. *Per quam nos introducat, qui vivit et regnat per omnia sæcula sæculorum. AMEN.*

XVIII.

THE FOURTH SUNDAY AFTER EASTER.

Omne datum optimum et omne donum perfectum desursum est, descendens a patre luminum. Saint James the holy apostle, whom our Lord appointed as a teacher to the folk of Jerusalem, took heed of the customs, which then were and yet are among men—few good and many evil; and he began to turn the evil to good with his wise words which he spake unto them mouth to mouth, the while he dwelt bodily among them. And toward the time that our Lord would fetch him from this wretched world unto his blissful realm, then put he in a letter the wise words that he had spoken and the epistle he sent unto the churches; and it is come into this holy minster to-day and has been read before you, though ye understand it not; but we will through God's instruction and by his help make known unto you these few words thereof. *Omne datum optimum, &c.* Each good and perfect gift cometh downward from heaven, and each idle and vain and evil thing cometh upward from below, though the unbelieving do not esteem it so, but when they have sinned in thought, or in speech, or in deed, they cast the blame upon the Lord and say, 'If God had not willed it so, it would not have been so.' And sometimes they cast it upon creators that are [really] none but God himself who created all things, and say, 'it was no better destined to me;' and sometimes upon luck, and say, 'I had no better luck;' and sometimes upon the devil and say, 'he who ought not, drove me thereto.' And they lie in each word; for though the devil may mislead man, he is unable to force any man. And in this wise casteth the unbelieving man his own guilt upon the guiltless. *Omnis autem prava cogitatio in corde ascendit, tam innata quam illata, unde dicitur in evangelio 'ut quid ascendunt cogitationes in cordibus vestris?'* Every idle speech and thought, whatsoever it be, ascendeth in the man's

pralshipe ! also ich er seide. Sehtnesse ! for *pat* hie ben penue is no longer
saltnede wið þe heuenliche fader. and is þe giate of paradis lying in sin,
opened to-genes hem. *Per quam nos introducat.* Qui riuut et and speaks
the word of
peace.
Regnat per omnia secula seculorum. amen.

XVIII.

[DOMINICA IV POST PASCHA.]

Omne datum optimum et omne donum perfectum desursum est !

descendens a patre luminum. Seint iacob þe holie apostel. St. James
þe ure drihten sette to lorþeawe. þe fole of ierusalem. he nam took heed of
þe geme of þe wune ! þe weren þo ! and get bien mid mannen : the many evil
fewe gode ! and fele iuele. and bigan to turnen þe iuele to gode. customs of
this world,
and tried to amend them
mid his wise wordes. þe he wið hem spee muð wið muðe. þe
hwile he wunede *lichamliche among hem. and agen þe time þe * p. 78.
ure drihten wolde him fechen fro þis wrecche worlde to his blis-
fulle riche ! þo sette he on write þe wise word þe he spee, and For this pur-
pose he ad-
þat writ sende into chirchen. and hit is cumen into þis holi dressed a
letter to the
minstre to dai. and bi foren giu rad þeh ge it ne understonden. churches,
ne we wilen bi godes wissinge and bi his helpe. þerof eufen giu in which he
þese lit word. *Omne datum optimum et cetera.* Ech god giue says every
good and
and fule giue eumeð of heuene dunward. and ech idel. and perfect gift
cometh from
unmit. and iuel ! neðen uppard. þeh þe unbileffulle swo ne lete. ac above.
That which is
the oppo-
site comes up-
ward from
below.
lat þanne he haueð sineged. on þonke oðer on speche. oðer on People are
much given
to lay the
blame of their
sins upon
God, upon
luck, or on
the devil.
dede. Werpeð þat gilt uppen ure drihten. and seið. gif god hit
ne wolde ! swo hit ne were. and oðer while werpeð it uppen
sheppendes þe none ben. bute god self þe alle þing shop ! and
seið. ne was me no bet shapen. and oðer hwile uppen hwate.
and seið. nahte ich no betere wate. and wile uppe þe deuel !
and seið. he me drof perto þe ne sholde. and ligeð eches wordes.
for þeh þe deuel muge man bi-charre ! he ne mai no man neden. The devil
forces no man
to sin.
and on þis wise werpeð þe unbileffulle man his agen gilt uppe þe
giltlese. *Omnis autem praua cogitacio in corde ascendit. tam
innata quam illata unde dicitur in ewangelio. Ut quid ascen-
dunt cogitationes in cordibus uestris.* ech unmit speche and þon

heart, as this epistle saith, *Unus quisque trahitur a concupiscentia sua abstractus et illectus*. Each man is [tried] by slight of his own bodily lusts, as the book saith, *Diabolus per suggestionem in mittit homini malam cogitationem*—The devil with his suggestions bringeth unprofitable thoughts into men's hearts, and so leadeth them to evil speech and to worse deeds; and on this wise cometh each evil thought and speech and deed upwards from below, whether it have its beginning in the man's bodily will or whether it have its commencement in the devil's instigation; and for to prevent any man from throwing the guilt of his sins upon God, therefore saith St. James these words, *Omne datum optimum, &c.* Each good gift and perfect gift cometh from heaven, sent down from the Father of Lights. *Datum aliud est bonum ut quod foret corpus. Aliud est melius ut quod ornat cor. Aliud est optimum ut quod sanctificat hominem*. That gift of God is good that feedeth and covereth the body (as the flowers that come of the corn, of the earth, and of trees), which is called world's joy; and that gift of God is better that enlighteneth the man with five-fold power (i.e. the 'five wits')—his eyes to see, his ears to listen, his nose to smell, his mouth to talk, and to protect wholly therewith his body. That gift of God is best which cleanseth the man from all sins and delivereth him from holl and openeth heaven for him, and that is baptism first, and afterwards the housel (or the sacrament of the Lord's supper). *Bonum autem aliud inchoatum, ut fides, aliud propectum ut spes, alium perfectum, ut caritas*. Again, some gift of God is begun, as right belief, and continues as trust, and a desire to do God's bidding, and some withal full (perfect), as true love to God and to men, and such are the seven which are called, *Charismatum dona, scilicet sapientiæ et intellectus, &c.* *Item, remissio peccatorum quæ datur in baptismo, est datum optimum; bonum vitæ eternæ est donum perfectum*. Again, the best gift [of God] is the forgiveness of sins, and this gift he giveth each man in baptism. The gift of eternal life in bliss is the perfect gift, and this gift he giveth with the holy housel (or sacrament) when it is received rightly and wholesomely. Such gifts (and no evil ones) sendeth mankind the Father of Light. We call our Lord the Father of Lights, for he kindleth the sun and the stars with their light,

astighð in þe mannes heorte, be swo it beo. also þis writ seið. *Unus quisque trahitur¹ a concupiscencia sua. abstractus. et illicitus.* eoh man beoð bi sleht of² his agene *lichames luste also þe boc seið. [D]iabolus per suggestionem inmittit homini *ma'am cogitationem.* þe deucl mid his for-tiltingt³ bringeð unnut þone on mannes heorte. and teð him swo to iuele speche and to werse dede. and on þis wis cumeð eoh iuel þone. and speche. and dede. neðen uppard. sam it haue angun of þe mannes lichames wille sam it haue þe biginning of the deules for-
tuhting. and for to bileande þat no man werpe þe gilt of his sinne anuppen god! and þerfore seid seint iacob þos word. *Omne datum optimum et cetera.* eoh god giue! and ful giue! cumeð of heuene send of leuene fader. *Datum aliud est bonum ut quod fouet corpus Aliud est melius ut quod ornat cor. Aliud est optimum ut quod sanctificat hominem.* Þat godes giue is god þe fet and shrut þe lichame also þe blostme þe cumeð of coren of eorðe. and of treuwe. þe ben cleped werldes winne. and þat godes giue is betere. þe alimeð þe man of fifolde mihte. his egen to sen his earen to listen his nose to runien⁴. his muð to smellen⁴. and his lichame al mid to friðende and þat godes giue is best. þe clenseð þe man. of all sinnes. and leseð of helle! and to-genes him openeð heuene. and þat is fulning erest and siðen husel. *Bonum autem aliud incoatum ut fides. Aliud pro- uectum ut spes. Aliud perfectum ut caritas.* Eft sone sum godes giue is bigunnen also rihte leue. and furðreð also trust. and longenge to godes bihese and sum mid alle ful also soðlune to gode and to mannen. and swiche ben þe seuene. þe ben cleped *Carismatum dona. scilicet Sapientie et intellectus et cetera.* Item *remissio peccatorum que datur in baptismo est datum optimum.* **Bonum uite eterne est donum perfectum.* Eftsone þe giuenesse of sinne is þe beste giue. and þic giue he giueð eoh man in þe fulluht. þe giue of echc [lif] on blisse. is te fulle giue. and þeo giue he giueð mid þe holi husel. þanne man it understondeð rihtliche. and holsumliche. Swiche giues. and none iuele sendeð leuene fader! mankin. Leomene fader we clepeð ure drihten for þan þe he snune atend. þe steores of hire leome.

Man is led astray by his carnal lusts.

¹ tentatur in *Fulgate.*

² MS. os.

* p. 79.

³ Read

tiltinge.

The devil puts evil thoughts into men's minds.

St. James tried by his words to prevent men from putting their sins upon God.

1. Of God's good gift called 'world'sweal.'

2. Of God's better gift, the five senses.

⁴ These two words are misplaced in the MS

3. Of God's best gifts, Baptism and the Eucharist.

4 The seven perfect gifts.

* p. 80.

5. The best gift is forgive-ness of sins.

Why God is called 'Father of Light.'

and the moon with its light, and illumineth all the earth; and illumineth the very sun of our [Lord] Jesus Christ, who illumineth all other things, and man also. *Lumine intellectus et fidei*—he illumines them with understanding and with true belief. *Angelorum autem, &c.* And then the heat of true love burneth in angels and men to himself. May he send us the good gift that forgiveth all sins, and the perfect gift that giveth eternal life in bliss. *Qui vivit et regnat per omnia sæcula sæculorum.*

XIX.

ASCENSION DAY.

Elevatus est sol in calum, &c. The holy prophet Habakkuk, who dwelt in this world and afterward therefrom departed many hundred years before the time that our Lord became incarnate and was born true God and true man of the holy maiden our lady St. Mary's womb, nevertheless saw plainly many of the marvels that our Saviour did and wrought subsequently on the earth, and thereof spake, and especially of the great miracle that he did this day, and said therefore these words, *Elevatus est sol, &c.*—The sun was exalted in the heavens, and the moon stood in her place. In this 'tale' our Saviour is called 'sun' for four things:—one is that the sun is one and no more; the second is that it rises once a day and afterwards sets; the third is that it appeareth full of light, for it lighteth all this earth and the stars in heaven, and the moon; the fourth is that it appeareth full of heat, for that it heateth all things that grow upon the earth. Our Saviour also is Almighty God, and there is none other but he. *Unde dicitur, Pater et Filius et Spiritus Sanctus unus Deus.* The Father and the Son and the Holy Ghost are one Almighty God. Again, our Saviour arose as the sun when our lady St. Mary conceived him of her pure virginity, as the holy minster-book saith to the heavenly queen, thus saying, *Ex te ortus est sol justitiæ Christus Dominus noster.* Of thee is arisen the sun of righteousness, that is, our Lord [Jesus] Christ, and he afterwards set just as the sun disappears, when the Jews cruelly put him

and te mone of hire leome. *and* al þis middelherd alemeð. *and* ure ihesu *christi*¹ alemeð þe selue sunne! þe alle oðre þing¹ *MS. spi.* aleomeð. *and* ee þe man. *Lumine intellectus et fidei*, alemeð of understandinesse, *and* of rihte bileue. *Angelorum autem* et o. m. *and* brin² on englen *and* on mannen. þe hete of soðe² *read* luve to him seluen. He sende us þe gode giue þe alle sinnes *brinneth.* forgið. *and* þe fulle giue þe giueð eche lif on blisse. *Qui vivit et Regnat per omnia [secula seculorum].*

XIX.

IN ASCENSIONE DOMINI.

Elevatus est sol in celum et. Þe holi prophete abacuc. þe *The prophecy of Habakkuk.* wunede on þis weorlde. *and* eft þerof wot, fele hundred vintre. er þe time þe ure drihten understod mannisshe. *and* was boren. soð [god] *and* soð man of þe holi maidenen inneðe ure lafdi *Sainte Marie*. *and* naðeles seh suterliche fele of þe wundren. þe ure helende dide siðen! *and* on middenerd wrohte *and* þerof spee. *and* nameliche of þat miehele wunder þe he þis dai dide. *and* þerefore þese word seide. *Elevatus est sol et cetera.* Þe sunne was efed into heuene. *and* te mone stod on hire stede. On þis tale is ure helend nemned sunne. for fuwer þing. On is þat the sunne is on! *and* nanmo. oðer is þat hie arist anes a dai. *Our Lord is called 'Sun' for four reasons.* *and* eft sigeð. Þe þridde is. þat he pinkeð ful of liht *for heo *MS. p. 51.* liht al þis middenerd³ *and* te sterres⁴ on heuene! *and* te mone. þat feorðe is þat heo pineheð ful of hete for þat hat alle þing. þe on eorðe weeseð. alswo hure helende is almihtin god. *and* nis non oðer bute he. *Vnde dicitur pater et filius et spiritus sanctus unus deus.* Þe fader *and* þe sune *and* þe holi gost ben on almihtin god. Eft-sone ure helende aros also sunne. þo þe ure lafdi *Sainte Marie* hin⁵ kennede of hire clene meiðhode. also þe holi minster boc seið. to þe heuenliche quen þus queðinde. *Ex te ortus est sol iusticie christus dominus noster.* Of þe is arisen þe sunne of rihtwisnesse! þat is ure drihten *christ*. *and* he eft aseh also sunne to-glade. þo þe iudeus him pineden on þe ho[li]

Our Lord is called 'Sun' for four reasons.
³ *MS. min-denerd.*
⁴ *MS. sterres.*
⁵ *Su in MS.*
Our Sayfour arise as the sun.
He is the Sun of Righteousness.

to death on the holy rood, and his holy body was laid in the sepulchre, as St. Peter saith :—*Christus semel pro peccatis nostris mortuus est*. Our Saviour Christ suffered death once for our sins, thanked be he. Again, he is, as the holy book saith, *Fons luminis*, well of light; and *lux vera quæ illuminat omnem hominem venientem in hunc mundum*, &c., and he is the true light that lighteth every man with all the light that he hath, bodily without and spiritually within; and the sun itself he lighteth with all its light. Again, he is the sender of all holy heats, as he himself saith in the gospel, *Ignem veni mittere in terram; quam volo ut ardeat*—I came for to send fire upon the earth, and I will that it burn. The fire of which he speaketh is the heat which enkindleth in man's heart, which makes him greatly to bemoan his sins and to love our Lord more than himself, and his fellow Christian as himself. This sun that we speak of is our Saviour, who was this day exalted on high. *Sed cum sit supra omnem altitudinem, quo potuit ascendere?* But since he is above all exaltation, whither should he ascend? The holy apostle tells us how it happened, thus saying, *Quod autem ascendit quid est nisi quia descendit primum in inferiores partes terræ*—First he descended and afterwards he ascended on high. Of his descent speaketh David in the Psalm-book, thus saying, *Inclinavit cælos et descendit*—The heavens he bowed down and descended; *et ascendit super cherubin et volavit*, &c.—and afterwards he ascended above the cherubim; and again, from how [high] to how low he descended saith St. Ambrose in his song of praise, thus saying, *Egressus ejus a patre, excursus usque ad inferos*, &c.—He went from the Father until he came down to hell; *et in via bibit de torrente mortis, propterea exaltabit caput*—and in this long way that he went from heaven to hell he drank of death's flood, and therefore afterwards lifted up his head, as St. Ambrose saith, thus saying, *Rekursus ad sedem dei*—He ascended to his heavenly throne; and what strides he made downwards, and upwards again, as to that saith St. Solomon the wise, thus saying, *Ecce venit saliens in montibus et transiliens colles*—Here he cometh striding from mountain to mountain, and strides over the hills. *Septem igitur, ut ita dicam, saltus dedit; de cælo in virginis uterum, inde in præsepium, inde in crucem,*

rode to deaþe. *and* his holi lichame was leid on ðe sepulchre also
 seinte peter seið. *CHRistus*¹ *semel pro peccatis nostris mortuus est.* ¹ *MS. Xpc.*
 Ure helende crist þolede enes deð for ure sinnes. þonked wurðe
 him. . Eft-sone he is also þe holi boc seið. *Fons luminis.* welle ^{He is the}
 of liht. *et lux uera que illuminat omnem hominem uenientem* ^{'Well of}
*in hunc mundum et omnia*². *and* he is þat soðe liht: þe lihteð ^{Light.'} ² ? cetera.
 eeh man. of al þe liht þe he haueð lichandliche wiðuten. *and*
 gostliche wið-innen. *and* þe selue sunne: he lihteð³ of al hire ³ *So in MS.*
 liht. Eft sone he is sendere of alle holie heten. also him selfen ^{He is the}
 seið on his godspel. *Ignem ueni mit[t]ere in terram quam uolo ut* ^{sender of all}
ardeat. Ieh com for to senden fur on eorðe. *and* wile þat it ^{holy heat,}
 berne. Ðe fur þe he embespeeð: is þe hete þe atent on mannes
 heorte. þe makeð him his sinnes swiðe bimurnen. *and* luuen ^{that causes}
 ure drihten more þene him seluen. *and* his eueristene also him ^{the sinner to}
 seluen. þis sunne þat we of speken: þat is ure helende þe was þis ^{repent.}
 dai heued on hegh. *Set cum sit supra omnem altitudinem que*⁴ ⁴ *Read quo.*
potuit ascendere? ac siððen he is buuen *alle hegnesse liwider *p. 52.
 sholde he stige. þe holi aposte[l] us seið hwu hit warð *and* þus
 queð. *Quod autem ascendit quid est nisi quia descendit primum*
in [i]nferiores partes terre. Erest he steg neoðer *and* siðen on
 hegh. of neoðerstienge speeð dauid on þe salm boc. *and* þus
 queð. *Inclinauit celos et descendit.* Ðe heuene abeh *and* dun
 asteh. *Et ascendit super cherubin et uolauit. et cetera. and* steh
 eft abnuen cherubin. *and* fro hwu [hegh] he to hwu loge steh: *and*
 eft agen seint ambrosius þat seið on his loft songe. þus queðinde
Egressus eius a patre excursus usque ad inferos. et cetera. he ^{Of the ascent}
 ferde fro þe fader: for þat he com neoðer to helle. *Et in horum*⁵ ^{and descent}
uia bibit de torrente mortis. propterea exaltauit caput ^{of our Lord,}
and on þis ^{as described}
 longe weie þe he ferde fro heuene to helle he drane of deðes ^{by St. Am-}
 flode. *and* þarfore heuede siðen up þat heued. also seint ambrosie ^{brose.}
 seið þus queðinde. *Rekursus ad sedem dei.* he steh to heuen- ⁵ *So in MS.*
 liehe heh settle. *and* wiche strides he makede dunward. *and* eft ^{[Pa. ex. 7].}
 uppard: þat seið *sanctus salomon* þe wise. *and* þus queð. *Ecce*
uenit saliens in montibus et transiliens colles. here he cumeð stri- ^{Of the seven}
 dende fro dune to dune. *and* ouer strit þe enolles. *Septem igitur* ^{strides of the}
ut ita dicam saltus dedit. [D]e celo in uirginis uterum. *Inle* ^{Saviour.}

inde in sepulcrum, inde in infernum, inde in mundum, et hinc in cælum. Seven strides he made—one from heaven into the maiden's womb; the second from thence into the stall (or manger); the third unto the holy rood; the fourth from thence into the sepulchre; the fifth into hell; the sixth into this world; the seventh again into heaven. But when he came to hell the angels that came with him cried out to the devil, and said, *Tollite portas, principes vestras, et elevamini portæ æternales, et intrabit rex gloriæ*—Princes of darkness open your gates, the king of bliss will come herein. The voice was heard by the prophets who were therein, and one of them (that was David) answered thus, *Dominus fortis et potens, dominus potens in prælio*—The Lord, who is strong and mighty in battle; and our Lord did as the book saith, *Portas cereas contrivit et vectes ferreos confregit et dedit lumen his, qui erant in penitis tenebrarum, et ligavit Satanam et captivam ducit in captivitatem*—And our Saviour then brake the iron hinges (or bolts) and shivered in pieces the gates, and went in. Then was hell light for once (and never afterwards) with heaven's light. And he bound the old devil and harrowed hell of those that previously had here pleased him. As the psalmist saith, *Eduxit eos de tenebris et umbra mortis, &c.* And he brake their bonds and led them out of darkness and from the shadow of death, and rose from the dead the third day, that is, Easter Day, and abode with his disciples, not continually but at intervals, until the fortieth day, that is to-day; and then he did as the holy book saith, *Elevatis manibus suis benedixit eis. Et factum est dum benediceret illis, recessit ab eis et ferebatur in cælum.* He lifted up his hands and gave them his blessing, and so went to heaven, as David saith, *Ascendit Deus in jubilo et Dominus in voce tubarum.* And our Lord ascended with wordless song and with sound of trumpets. *Jubilus est exaltatio mentis habita de eternis, quæ nec taceri potest nec lingua explicari.* Wordless songs are the great bliss that the heart hath on account of heavenly things, and may not thereof be silent, nor tell them in words. Such are the songs that are sung on 'high days,' as *Alleluia*, and other such songs. So did the apostles when they beheld our Saviour, when he went to heaven, and followed him with their eyes, since they were unable to do so with their bodies. And of that might or power they marvelled much, and thereof were so blithe that they

in presepium. Inde in crucem. Inde in sepulcrum. Inde in infernum. Inde in mundum. Et hinc in celum. Seven strides he makede. On of heuene into þe maiden's inneſe. Oðer þenne in to þe stalle. Þridde in to þe holi rode. feorðe! þanne in to þe sepulchre. fiftē into helle. Sixte! into þis Middenerd. þe seueðe! eft into heuene. *Ac þo he to helle com. þe engles þe mid him comen. clepeden to þe deuēl and seiden. *Tollite portas principes uestras et e. p. e. et intrabit rex glorie.* ge maisterlinges of þesternesse openeð giwer gaten. þe king of blisse wile faren herin. Ðe stefne herden þe witcies. þe þerinne weren and on of hem þat was. *dauid* andswerede þus. *Dominus fortis et potens dominus potens in prelio.* þe louerd þe is strong. and militi and on felte. and dide ure louerd also þe hoe seið. *Portas ereas contriuit et uerbes ferreas confregit. et dedit lumen his qui erant in penis tenebrarum. et ligauit satanam et captiuam ducit in captiuitatem.* and ure helende brae þo þe irene herre and alto shiurede þe giaten. and in wende. þo was helle liht enes and nefre eft! of heuene liht. and hond te holde deuēl. and herede helle of þo þe him hadden her er quemed. also þe salm writhe seið. *Eduxit eos de tenebris et umbra mortis et uincula eorum diripuit.* and he brae here bendes and ledde hem ut of pesternesse. and of deaðes shadewe. and ros of deðe. þe þridde dai! þat is estrene dai. and wunede mid his dieples noht alegate! ac stundmele forte þe fuwertiðe dai! þat is todai. and þo he dide also þe holi hoe seið. *Elevatis manibus [suis] benedixit eis. Et factum est dum benediceret illis recessit ab eis et] ferebatur in celum et benedixit eis.* he heuede up his hond. and gief hem his blesinge. and swo ferde to heuene also *dauid* seið. *Ascendit deus in iubilō et dominus in uoce tubarum.* and ure drihten steh on worðlesse songe. and on bemene stefne. *Iubilus est exultatio mentis. habita de eternis. que nec taceri potest nec lingua explicari.* Wordles song is þe herte michele blisse. þe heo haueð of heuenliche singe. and ne mai peroffe be stille. *ne mid worde hem atellen. swiche ben þe songes þe me singeð hege dages also alleluia. and swiche oðre. Swo dide þe apostles þo bie bihelden ure helende. þo he to heuene wende. and folgeden him mid egen þo he mid lichame

1, into the Virgin's womb; 2, into the manger; 3, to the cross; 4, to the sepulchre; 5, to hell; 6, to earth; 7, to heaven.
* p. 83.
[Ps. xlv. 7.]

The words that were heard by the prophets were fulfilled by David

Then Christ harrowed hell,
[Ps. cxi. 14.]

and rose again on Easter Day.

[Luke xxi. 69.]

And forty days after he ascended into heaven with wordless songs and with the sound of trumpets
[On the meaning of wordless songs.
* p. 84.]

could not in words tell their joy. *Etiam in sono tube, prout regem decet, ascendit*—With the sound of trumpets he ascended to his high home, as a king is received when he cometh to his home. The trumpets were the angels who stood by the apostles with snow-white garments, and thus said unto them, *Hic est Jesus qui, &c.*—He who is gone from you into heaven shall come again as ye have seen him go into heaven. Then there followed our Saviour a great company of angels and of holy souls that he had delivered from hell, thanked he he! And those angels blew before him the heavenly trumpets, and so announced that he was a king come from battle and had overcome his enemy. And the sound of the trumpets that the angels blew came there before our Saviour to the gates of heaven, and thus they said to the angels that were therein, *Tollite portas principes, vestras, et elevamini, portæ æternales, et intrabit rex gloriæ*—Ye princes here within, open your gates, and each gate open yourselves for the king of bliss who will come herein. And they who were therein thus replied: *Quis est iste rex gloriæ?*—Who is this king of blisses? And those without said, *Dominus virtutum ipse est rex gloriæ*—He that is the Lord of all might (or powers), he is the king of all blisses.

May the Sun that I speak of, that is our Saviour himself, who from himself illumineth all brightness, enlighten to-day our thoughts with right belief; and as he enkindleth all holy heats, may he enkindle our hearts to-day with twofold heats; that is, that we bemoan our sins, and forsake them and amend and pray for mercy. The second is, that we may have true love to himself and to our fellow Christians; so that we may long for him as did his apostles, and that he may lead us to him as he did them, and receive us with [them] into his kingdom. *Qui cum Patre et Spiritu Sancto vivit et regnat per omnia sæcula sæculorum.*
 AMEN.

ne mihten. *and* of þat mihte swiðe wundreden. *and* þerof weren
swo bliðe þat hie ne mihten mid worde here blisse tellen. *Etiam*
in sono tube prout regem decet ascendit. On bemes steuene he. Christ was
ree-fied into
heaven as a
kmg.
asteh to his hege home. also me king understant þanne he to his
home cumeð. þe bemes weren þe engles þe wið þe apostles
stoden : mid snouwite shruðe. *and* þus seiden to hem. *Hic est* [Acts i. 71.]
*ihesus*¹. *qui assumptus est a vobis in [celum]* sic [ueniet quem- MS. the
admodum uidistes] cum *euntem in celum.* et cetera. þe his
faren fro giu into heuene he cumeð eft alswo ge him segen
faren into heuene. þo folgede ure helende michel feord of englen.
and of holie soules. þe he lesde ut of helle þouked wurðe him.
and þo engles biforen him blewnen þe heuenliche beme. *and* swo Angels went
before the
Lord and
commanded
the gates of
heaven to be
opened.
kidden þat he king was cunnen fro fehte. *and* hadde his andsete
oucreunen. *and* þe bemene drem þe þe engles blewen. þe þere
eomen biforen ure helende to heuene gaten : *and* þus queðen to
þe engles þe þer wiðinnen weren. *Tollite portas principes* [Ps. xlv. 7]
uestras et elevamini porte eternas et intrabit rex glorie.
gie maisterlinges herwið-innen openeð giure gaten, *and* ech
gate untineð giu seluen to-genes þe king of blisse þe wile
faren herin. *and* hie þe þer-inne weren : þus andswereden.
Quis est iste rex glorie? hwat is þis blissene king : *and* þo wið-
uten seiden. *Dominus virtutum ipse est rex glorie.* he þe is alro
mihtene louerd he is alro blissene king. Ðe sunne *þe ich of * p. 85.
spece. þat is ure helende self : þe alle brihtnesse lihteð of him The Saviour
is the same
that gves
light to all
that is bright.
seluen. he ahlite to dai ure þonc of rilte bileue. *and* also he atent
alle holi heten. he atende todai ure herte þe twifelde hete. þat is
þat we ure sinnes sore bi-murnen. *and* forleten *and* beten. *and*
milce bidden. oðer þat we hauen soðe lue to him seluen. *and*
to u[r]e emeristene. swo us longe to him also diden hise apostles
and teo hus to him : also he hem dide *and* understonde mid on
his riche. *Qui cum patre et spiritu sancto uiuit et Regnat*
per omnia secula seculorum. AMEN.

XX.

WHIT-SUNDAY.

Apparuerunt apostolis dispersitæ lingue, tamquam ignis, seditque supra singulos eorum Spiritus Sanctus. When our Lord Jesus Christ went bodily from earth to heaven, he bade his apostles and their holy fellowship not to be sorry though he departed bodily from them, and said, *Non turbetur cor vestrum, neque formidet. Rogabo patrem et alium paracletum dabit vobis, et cum venerit, ille docebit vobis omnem veritatem.* Let not your hearts be troubled nor afraid; I will send you the heavenly comfort within a few days, which shall comfort you and teach you all truth, and bring tidings of things that are to come. And the fair behest (or promise) he performed this day. For this day is the fiftieth day after Easter Day, as the lord St. Luke said in the holy epistle that is read to-day in each holy church, and thus spake, *Cum complerentur dies pentecostes erant omnes discipuli pariter in eodem loco, &c.* On the fiftieth day after Easter Day all the apostles and their company were assembled into one place, sitting and singing psalms and praising God in the temple of Jerusalem. *Et factus est repente de cælo sonus tanquam advenientis spiritus vehementis et replevit totam domum ubi erant apostoli sedentes.* And close towards 'undern,' as saith the holy 'singer' in his song of praise, thus saying—*Dum hora cunctis tertia, &c.*

Then came a din from heaven, as though it were to make known that the Holy Ghost had come upon the apostles, and filled the house full wherein they were sitting. *Et apparuerit illis, &c.* Then the Holy Ghost manifested himself, to be seen in what appeared to them as many-cloven tongues and in the likeness of fire. And why they saw him such St. Ambrose thus sheweth and saith, *Verbis ut essent, &c.,* that is, in English, he made them strong (or heavy) in words; for though there was only the speech of one country in each apostle's mouth that was there speaking, to each man who heard them, of whatsoever land he was (for there were men of every land under heaven's course), it seemed to each

XX.

IN DIE PENTECOSTE.

Apparuerunt apostolis dispersite lingue tamquam ignis seditque supra singulos eorum spiritus sanctus. Ðo þe ure louerd Our Lord's promise of the Comforter to his disciples, ihesu crist fundede lichamliche fro eorðe to heuene. he forþed his apostles. and here holi ferreden þat hie neren noht sorie. þeh he hem forle[te] lichamliche and seide *Non turbetur cor uestrum neque formidet.* *Rogabo patrem et alium paraclitum dabit vobis. et cum uenerit ille: docebit uobis omnem ueritatem.* Ne beo giuer heorte noht iðreued ne ofdred. ich wile giu senden þe heuenliche frefringe wið-innen a lit dages. þe giu shal frefrin and techen alle soðfastnesse and bringen tiðinge of þing þe beon The Comforter came to them on the day of Pentecost. to eumende. and þe faire bihese leste he þis dai. for þis dai is þe fiftugeðe dai. after estrene dai. also þe louerd seint lucas. seide on þe holi pistle. þe me ret to dai and eeh holia, chirche. and þus queð. *Dum¹ complerentur dies pe[n]tecoste erant omnes pariter discipuli in eodem loco et cetera.* On þe fiftuðe dai. after estrene dai weren alle þe apostles. and here fereden gadered on one stede. sittinde and salmes singende. and god heriende. in þe temple of ierusalem. *Et factus est *repente sonus tanquam aduenientis *p. 86. spiritus rehemētis et repleuit totam domum ubi erant apostoli* [Acts ii. 1.] sedentes. riht to-genes þe undrene also þe holi songere seið on his loft songe. þus queðinde. *Dum hora cunctis terciu² r. m. i. o a. d. u. n.* Ðo eom a dinc of heuene. ase þeh it were to kidende þat þe holi gost com uppen þe apostles and filde ful þat hus þere hie inne seten. *Et apparuerit illis dispersite lingue tanquam ignis seditque supra singulos eorum spiritus sanctus.* Ðo openede þe holi gost him seluen to isende bi þau þe hem þulite shapen also tunge fele twiselende. and on fires hewe and for þat hie him swich segen seint ambrosius shewel² þus: and seið. *Uerbis ut² essent pro. et c. f.* þat is on englis he hem makede fundie on worde. For þeh it were ones londes speche on þe apostles muðes þe þere speken: ech man þe hem herden were of wiche londe swo he were. for þere weren men of eche londe þat is under heuene liðe. There was only one language in each apostle's mouth, yet it

of them severally to be the speech of his own land. So the Holy Ghost filled them with himself, and put the words in the mouths of those that spoke there, and made them to differ in those that heard them. As St. Luke saith, *Repleti sunt omnes Spiritu Sancto, et cœperunt loqui prout Spiritus Sanctus dabat eloqui illis*. Thus they saw the Holy Ghost in the likeness of tongues, and therefore were they strong in speech, as I just now said. They also saw him in the form of fire, as I said before, and were thereof boiling with truer love to God and men, so that they loved God more than themselves, and each Christian man as themselves. *Ignis enim, ut ait scriptura, triplicem vim habet, scilicet, illuminandi, calefaciendi, consumendi, quam Spiritus Sanctus effecit in apostolis augendo fidei fervorem, charitatis splendorem, et consumendo irremittendo siqua fuit in eis peccati macula*. Fire hath in itself three virtues: the first is to give heat, the second is to give light, and the third to reduce oil to nothing. These three virtues the Holy Ghost employed in the apostles, and therefore he came upon them in the form of fire, as I before said, and enlightened them with brighter and firmer belief than they had before, and made them hotter in true love to God and to men, and reduced their sins to nought. For if any had committed sins, he forgave them altogether. Thus the holy apostles were assembled in one place, and thus the Holy Ghost came upon them and filled them with himself, and comforted them of sorrow, and taught them to speak the speech of every land, and enlightened them with right belief, and made them hotter in true love to God and to man, and cleansed them all from the filth of all their sins. Let us now beseech the Holy Ghost to have mercy upon us, and give us the disposition and power to forsake, be sorry for, and amend our sins, and to gather the hearts of us all to pure thoughts (as he gathered the holy apostles in the temple) and our bodies in this holy minster, and to come upon us and abide in us and comfort us of all sorrows, as he did them; and to lighten in us right belief, and make us boiling with true love, and clean from all sins; and to give us such firm speech that the few words that we say in our prayers may be known to all the saints that dwell in

hit puhte hiere ech sunderlepes *pat* it was his londes speche, was understood by men of all nations.
 Swo þe holie gost hem fulde of him seluen *and* sette þe word on
 hem þe þere speken. *and* skileded on hem *pat* he herden. also
 seint lucas seið. *Repleti sunt omnes spiritu sancto et ceperunt*
loqui prout spiritus sanctus dabat eloqui illis. Þus he segen þe The apostles were full of speech, and boiling with love to God and man.
 holi gost on tungene euene. *and* þerefore weren fundie on speche.
 also ich nu seide. ee he him segen on fures hewe al ich er seide.
and weren þerof wallinde on soðere luue godes *and* mannen. swo
pat he luueden gode more þene hem seluen. *and* ech cristene
 man also hem seluen. *Ignis enim ut ait scriptura triplicem*
vim habet scilicet illuminandi, calefaciendi, consumendi. quam
spiritus sanctus effecit in apostolis augendo fidei feruorem, vari-
*tati splendorem. *et consumendo, irremittendo, siqua fuit in eis* * p. 57.
peccati macula. Fir haueð on him þre mihtes on to giuende The three virtues of fire.
 hete. oðer to giuende liht. þridde to weldende elet to none þinge.
 þese þre mihte notele þe holi gost on þe apostles, *and* þerefor
 eom uppen hem on fires hewe also ich er seide. *and* alilhte hem
 of brihtere *and* of festere bileue þe he hedden er. *and* maked¹ So in MS.
 hem hattere on soðe luue to gode *and* mannen, *and* welde here
 sinnes to none þinge, for gif anie hadden don he hem mid alle
 for gaf. Þus þe holie apostles were gadered on ane stede. *and* The work of the Holy Spirit in the hearts of the apostles.
 þus þe holi gost eom uppen hem *and* fulde hem of him seluen.
and freureded hem of sorege. *and* tehte hem speken eches londes
 speche. *and* lihte hem of rihte bileue *and* makede hem hattere
 on soðe [luue] to gode *and* to men. *and* cleusede hem alle of þe
 hore of alle sinnes. Bidde we nu þe holigost *pat* he haue milce
 of us *and* gife us hige. *and* mihte. to forleten *and* hirensen *and*
 beten ure sinnes. *and* gedere ure alre herte to cleue þonke also
 he gaderede þe holie apostles. in þe temple. *and* hure lichames in
 þis holie minstre. *pat* he come uppen us *and* wune in us. *and* May our hearts be united to clean thoughts, and our bodies be gathered together in God's house.
 freure us of alle sorege also he hem dide. *and* lihte² on us rihte
 bileue. *and* make us wallende of soðe luue *and* elene of alle
 sinnes. *and* giue us swo findige speche. *pat* þe fewe word þe we
 on ure bede seien be euðe^a alle halegen: þe wuniceð on heuene

^a I think we ought to read *tuðe* (cp. *tiðe* on p. 125) = favourable, acceptable. In the MS. *c* and *t* are very similar; and in *euðe* the top of the *c* is longer than usual.

heaven, so that they may intercede for us with the Trinity—Father, Son, and Holy Ghost—that He instruct and aid us to follow the apostles' love, and in their fellowship, have eternal life and bliss with Him. *Qui vivit et regnat in universa sæcula sæculorum Deus.*

XXI.

SERMON ON PS. LIII. I.

*D*ominus de cælo prospexit super filios hominum ut videat si est intelligens aut requirens Deum. Omnes declinaverunt simul inutiles facti sunt, non est qui faciat bonum, non est usque ad unum. The holy prophet David saith in a passage in the psalm-book the words that I have now said here, where he speaketh of the mercy that our Lord Jesus Christ shows to man and of the hostility that men exhibit against him. He is merciful to them in two ways, as he himself saith in the holy gospel, *Veni vocare peccatores ad pœnitentiam, et recipere pœnitentes ad justificationem*—I came to call sinners to repentance, and to receive those truly amending in righteousness, and to set free the thralls from their thralldom, and to give them freedom. And in all ways he comforts those sinners that desire to receive comfort. But in return for this manifold mercy men are so hostile that the more earnestly he calleth them unto him, the more perversely they turn from him, as I said before. *Dominus de cælo prospexit super filios hominum, &c. Omnes declinaverunt simul, &c.* Our Lord, who is the Lord of all lords, stooped from heaven to men, and looked if any of them understood or sought him, and he saw that they all turned from him to their own disadvantage. And of them all there was but one (i.e. Christ) that did any good deeds. So looketh he now from heaven to us, and sees that we do not understand nor seek him as is needful for us, but we turn from his behests to the will of our flesh, except it be any God-fearing man. *Intelligens quis homo est? Qui seipsum agnoscit et Deum credit.* That man understands who knows himself and believes in God. *Ille se ipsum cognoscit qui considerat in speculo mentis quantis sit expositus miseris;*

þat hie þingen us to þe þremnesse. fader. and sune. and holi
gost. þat he wisse and fulste fulien þer apostlene lore. and on
liere ferreden hauen eche lif and blisse mid him. *Qv[i] viuit*
et regnat in vniuersa secula seculorum *deus*.

XXI.

[SERMO IN PS. LIII. 1.]

Dominus de celo prospexit super filios hominum ut vident si [est]
intelligens aut requirens deum. *[O]mnes declinauerunt*
simul inutiles facti [sunt] non [est] qui faciat bonum [non est]
usque ad unum. Ðe holi prophete dauid seið on ane stede on þe What David
salm þoe þe wordes þe ich her nu seide. þer he specð of þe mild- says of
hertnesse þe ure louerd ihesu crist doð men. and ~~we~~ þe wiðerful- Christ's
nesse þe men don togenes him. Mild-heorte he is togenes heom mercy to
on two wise, also him self seið on þe holi godspel. *Veni uocare*
peccatores ad penitenciam et recip[er]e **penitentes ad iustifica-*
cionem. Ieh com to elepen þo forsingede to sinbote. and under- * p. 83.
stonden þo sinbetende on riht[er] wisnesse. and to lesen þe þrales of [Luke v. 32.]
þralshipe. and giuen hem freshiþe. and on alle wise he freureð Christ came
þo forsingede þe frefringe wilen understonden Æ togenes þis to give men
manifold mildhertnesse. men bien swo wiðerfulle. þat swo he freedom, and
gerenluker¹ elepeð hem to him. swo hie wiðere turneð froward to comfort
him. also ich er sede. *Dominus de celo prospexit super filios*
hominum ut et cetera. Omnes declinauerunt simul. Ure drihten sinnere.
þe is alre louerde louerd bihe² of heuene to mannen. and lokede * p. 83.
gif here ani understoden oðer bi-sohten him. and seh þat alle [Luke v. 32.]
hie turnden fro him hem seluen to unbihefe and of hem alle Christ came
ne was bute on þat dide anie gode dede. Also he lokeð nu to give men
fro heuene to us. and seð þat we ne understonden ne bisechen freedom, and
him noht swo us nied were. ac turnen fro his hese! to ure to comfort
lihames wille. bute hit beo ani god friht³ man. *Intelligens quis*
homo est: qui seipsum agnoscit et deum credit. Ðe man is sinnere.
understondinde þe him seluen enoweð and gode leueð. *Ille se*
**ipsum cognoscit qui considerat in speculo mentis quantus⁴ sit* * p. 89.

What David
says of
Christ's
mercy to
mankind.

* p. 83.
[Luke v. 32.]
Christ came
to give men
freedom, and
to comfort
sinnere.

¹ MS. geten-
luker.
Men are
hostile to God,

² þeð.

They all turn
away from
him,

and turn to
their carnal
will.

³ Top of t has
been crased
and looks at
first like a t.

⁴ So in MS.

utpote notus in macerore, vivens in labore, moriturus in dolore. That man knows himself who considers of what vile matter he is formed, and how wretchedly he here fareth, and how ruefully he shall go hence, Hither he cometh in woe, and he shall depart hence in woe. And here he dwelleth in distress and endureth discomfort, sometimes dry, sometimes wet, sometimes cold, sometimes heat, sometimes hunger, sometimes thirst, sometimes sickness, sometimes soreness, and sometimes weariness, and sometimes the biting of worms, and many others that I am unable to enumerate; and without help he is unable to protect himself against them. Thus ought each of us to know himself. *Ille autem intelligit Deum, qui credit eum trinum et unum, omnipotentem, creatorem omnium*—That man understandeth God who believeth that the heavenly Trinity—Father, Son, and Holy Ghost—is one Almighty God, the creator, ruler, and director of all creatures. And this belief each man exhibits when he singeth the Creed. That man seeketh God who acknowledges his trespasses and forsakes his sins, and sorely bemoans, and amends according [to the best of] his power. That does each man when he singeth pater-noster, except his wicked mode of life hinder his prayers. But few are those that thus understand and seek God; and those are good and therefore remain with him; and all others do as the prophet hath said—*Omnes declinaverunt, &c.* They all turn from God to the devil except one. *Quatuor sunt genera hominum; alii enim non intelligunt Deum, requirunt tamen; et hii fatui. Alii intelligent et non requirunt; et hii impii. Alii nec intelligunt nec requirunt; et hii mortui. Alii et intelligunt et requirunt; et hii boni et de iis dictum est, 'nullum genus hominum facit bonum nisi unum.'* Four sorts of men there are. The first understand not God and nevertheless seek after him, and that is 'witless' men. The second kind comprehends those that believe in God and beseech him not, that is 'merciless' men, that have no mercy upon themselves. The third sort are those that do neither; they neither understand nor seek after God, and [those people] are wholly lost, soul and body. The fourth do both; they understand and seek after God, that is the good folk, and these he receiveth and retaineth with him, and giveth them everlasting life in bliss. May the same Lord, of whom I speak, who thus looketh from heaven to men with his merciful eyes, and seeth those that are hostile towards him, as those are who do not

expositus miseriis. Vtpote natus in merore. Uiuens in labore

Moriturus in dolore. Þe man enoweð him seluen þe pencheð of The man who knows himself, thinks of the wretchedness of this life, wu medeme þinge he is shapen. *and* wu arueðliche he her fareð. *and* wu reuliche he heðen wit. hider he eumeð on wowe *and* heðen wit on wowe. *and* here wuneð on wanrede *and* poleð his unwillle. hwile druie. *and* hwile wete. hwile chele. wile hete.

hwile hunger. wile þurst. hwile ehle¹. hwile unhele. hwile sori- ¹ Repeated in MS. by mistake. nesse *and* wile werinesse. *and* hwile wurmene cheu *and* fele

oðre þe ich telle ne mai. *and* ne mai wið-uten helpe him seluen þer-wið werien. þus abte eeh of us him seluen to enowen. *Ille autem intelligit deum. qui creavit eum triam et unum omnipotentem creatorem omnium.*

Þe man understant god. þe leueð þat He who understands God belives in the Holy Trinity. þe heueuliche premnesse. fader *and* sune. *and* hilogost. is on almihti god. Shuppende. *and* wealdende. *and* dihtende of alle Trinity.

shafte. *and* þis leue sheweð eeh man þanne erede singeð. þe He knows God, who knows his faults and for-aises and amends them. man bisecheð god þe beð is gultes cnowe. *and* his sinnes forleteð. *and* sore himurneð. *and* beteð bi his mihte. þat doð eeh man þenne he pater noster singeð. bute his liðere lifode his bede lette.

ae lit ben þat þus understonden *and* bisheehen² god. *and* þo ben Few understand and seek God. gode *and* þefore mid him bileueð. *and* alle oðre don swo þe proph[et]e seid. *Omnes declinauerunt et cetera* alle hie turnen ² So in MS.

fro gode to þe deuel bute on. *Quatuor sunt genera hominum. alii enim non intelligunt deum. requirunt tamen. et hii fatui. Alii intelligunt *et non requirunt et hii impii. Alii nec intelligunt* p. 50. *nec requirunt. et hii mortui. Alii et intelligunt et requirunt et hii boni et de is dictum est. Nullum genus hominum facit bonum nisi unum.*

Fuwer kinnes men ben. þat an ne understant god. *and* naðeles bisheehen³ him. *and* þat is unwiti mennisse. oðer is þat leueð god. *and* ne bisecheð him noht. þat is þat orelese mennisse. þe ne haueð ore of him seluen. Ðe ðridde ne doð noðer. ne understant ne bisecheð god. þat mannisse is þuertut forlore soule *and* lichame. þat feorðe doð. eiðer understant *and* bisecheð him. þat is þat gode menisshe. *and* þat he understant *and* mid him athalt. *and* giueð eche lif ou blisse. þe ilke louerd þe ich offe speke. þe þus lokeð of heuene to men mid his milde egen. *and* seð þo þe wiðerieð to-genes him. also don þo þe ne

Four kinds of men there are: 1. unwitty men; 2. pitiless men; 3. men doomed to perdition; 4. men who both understand and seek God.

understand or seek after him, and who knoweth those that are obedient to his behests, so look to us and give us disposition and power to understand him ; and teach and aid us to seek him with humble thoughts and with noble and blessed words, and to grant our petitions if it be his will. *Qui vivit et regnat Deus per omnia secula seculorum.* AMEN.

XXII.

ST. JOHN THE BAPTIST.

Ego vox clamantis in deserto, parate vium Domini, rectas facite semitas ejus. The lord St. Luke remindeth you in his gospel of the wonderful hither-coming, and the hard life here, and the wonderful departure, of our lord St. John the Baptist. And where he speaks of his coming hither, he saith that our Lord sent his archangel Gabriel to an old man who was a holy phophet and also a bishop, and was called Zacharias; and he sent him to say that he should beget a holy child and call it John, and said what life it should lead; and that in his birth much folk should rejoice, and that he should be great and mighty before God. Then the holy man considered that he was of great age, and his world's partner was past child-bearing, and barren, and for these three things he esteemed it incredible, and believed not what the angel spake unto him, and thus said, *Unde hoc sciam?*—How may I know this? Then said the angel, *Quia non credidisti verbis meis, ecce eris tacens et non poteris loqui usque ad diem nativitatis ejus*—Because thou believest not my words thou shalt be dumb until the child be born, and thereby thou shalt know that I speak the truth. Thus became the holy man dumb, and begat on his wife this holy child. On the sixth month thereafter was the holy maiden, our lady St. Mary, pregnant with the holy child our Lord Jesus Christ; and she came to her relative St. Elizabeth, of whom I before spake, who carried in her womb St. John the Baptist. And as soon as the holy maiden with words greeted the holy wife, then became true what the angel had previously said concerning this child, *Spiritu Sancto replebitur adhuc ex utero matris sue*, that the child should in its mother's

understonden. oßer biseehen *and* enoweð wo ben hersume his
hese. He bise to us. *and* giue us lige *and* mihte him to under-
stonde. *and* wisse us *and* filste us him to hisheehen mid admod
pone. *and* mid eðele worde *and* edie. *and* tiðe us bene gif his
wille beo. *Qui uiuit et regnat deus per omnia secula seculorum.*
Amen.

May God aid
us to under-
stand and
be-seech
him.

XXII.

DE SANCTO IOHANNE BAPTISTA.

Ego uox clamantis in deserto parate uiam domini rectas facite
semitas eius. Þe louerd seint lucas giu muneð¹ on his
godspel þe wunderlich hider kume. *and* þe erueðliche herbiwist.
and þe wunderliche heðen sið. of ure louerd seint iohan baptiste.
and þer he specð of his hider cume. he seið þat ure driliten
sende his heg engel gabriel to on old man! þat *was holi
prophete. *and* ee bisshup. *and* het zacharie. *and* sende him to
seien þat he sholde strenge an holie ehild *and* elepen hit iohan.
and seide wieh lif hit sholde leden. *and* on his burde micheł
fole blisse. *and* bifore gode ben micheł *and* mihti. Þo understod
þe holi man þat he was of micheł elde. *and* his woredles make
was teames atold. *and* unberinde. *and* for þese þre þing let hit
unlefflich. *and* ne lefde hit noht! þat þe engel him seide. *and*
þus quað. *Vnde hoc sciam.* hwu mai ich þis wite þo seide þe
engel. *Quia non credidisti uerbis meis. ecce eris tacens et non*
poteris loqui usque ad diem natiuitatis eius. For þu art unlef
mine worde. þu shalt beo dumb forte þat ehild beo boren. *and*
þerbi wite þat ich soð seie. þus bicom þe holi man dumb! *and*
on his spuse þis holi ehild strende. On the sixte moneð parafter
was þat holi maiden ure lafdi seinte marie liht mid þe holi ehild
ure louerd ih[es]u erist *and* eom to hire moge Seinte elizabet þe
ich er embe was þe bar on hire wombe Seinte Iohan baptiste. *and*
alse wat se þat holi nieide mid worde grette þe holie spuse! þo
warð soð þat þe engel hadde er bi þis ehild seid. *Spiritu sancto*
replebitur adhuc ex utero matris sue þat ehild sholde on his

St. Luke's
words
concerning
John the
Baptist.

[Luke iii 4.]
It looks at
first sight
like trine S.

* p. 91.

The birth of
John foretold
by Gabriel.

The unbelief
of Zacharias.

[Luke i. 18,
20].

The conse-
quences of
his want of
faith.

The visit of
the Virgin
Mary to
Elizabeth.

womb be filled with the Holy Ghost,—so it was. *Et prophetalis spiritus filii illuminavit spiritum matris et prophetavit uterque, hic gaudio, illa verbo.* For this child's prophetic spirit enlightened the mother's spirit with prophecy, so that they both prophesied of our Lord Jesus Christ's coming, and of the mother, our lady St. Mary: the child in its joy, for it sported and played before her; and the mother in her words, thus saying, *Unde hoc mihi, ut veniat mater domini mei ad me?*—Whence is this come to me that my lord's mother cometh to me? When this child was born and a name was given him, then the father came to his speech and foretold the child's austere life here, thus saying, *Tu puer propheta altissimi vocaberis, præbis enim ante faciem Domini parare vias ejus*—This child shall be called the prophet of God, and he shall go before the face of God and prepare his ways; and it so happened, for as soon as he was grown up in years and in stature, and had much of this world's things, then took he note of man's mode of life, and knew that their deeds were evil, and their speech unprofitable, and he fled their fellowship, because he would not follow their example, neither in word nor deed. And therefore he went into the desert wilderness, as St. Ambrose saith in his psalm, *Antra deserti teneris*, &c. In his youth he fled from people into the desert, for he would not with light words defile his life; and because he was sent into the desert to prepare God's ways there. Wherefore he made his dwelling in the wilderness, and settled his mode of life, both in food and clothing, as was then befitting his abode and also his office, as it is said in the psalm, *Præbuit hirtum tegimen camelus*, &c. The desert was his dwelling-place, and stiff hair of the camel was his garment, and wild honey and locust his meat, and water was his drink. Then sprang the word (or fame) of his holy mode of life wide throughout the land, and the people began to visit his dwelling for to see his holy manner of life and to hear his wise lore; and they thought then on account of his great wisdom that it was Christ himself. And he began then to prepare [the ways of God] as the book saith, *Instruendo ad fidem, invitando, ad baptismum, vocando ad pœnitentiam*—He taught them right belief, and

moder wombe ben fild of þe holi gost alse it was. *Et prophetalis spiritus filii illuminavit spiritum matris et prophetavit uterque. hic gaudio illa verbo.* for þat þe þis childes witige gost The prophetic spirit of the child can ed the mother to prophesy. lihte þe moder gost? of witienge, swo þat hie witegede boðe of ure louerd ihesu cristes to eume, and of þe moder ure lafli seinte marie. þat child on his blisse for hit floxede, and pleide to-genes hire, and te moder on hire worde þus seide. *Vnde* [Luke 1, 43.] **hoc michi, ut ueniat mater domini mei ad me.* Wečen is me * p. 92. cumen þat mi louedes moder eumeð to me? Ðo þis child was boren, and him was name genen¹ þo com þe fader his ¹ Or giuen, speche, and witegede þe childes arueðliche herbiwist, and þus queð *Tu puer propheta altissimi vocaberis precibus enim ante faciem domini parare vias ejus.* Þis child shal hoten [Luke 1, 76.] The words of Zecharias when he re-covered his speech. godes prophete, and fare bifore godes neb, and maken his weies, and hit swo warð, for þat alse wat se he was bogen on wintre, and on wastme and hadde michel of wereld þinge, þo nam he geme of mannes liflode, and enew þat here dedes weren iuele, and here speche unnutte, and fleg here ferede, for he nolde The reason why John the Baptist went into the wilderness. noht folgen here forbisne ne on speche ne on dede, and þerefore ferde into weste wilderne alse *Seinte ambrosii* seið on his loftsonge. *Antra deserti teneris s. c. tur. fugiens p. n. l. s. m. u. f. posses.* On his guweče he fleh fro folke to weste, for þat he ne wolde, noh[t] mid lihte wordes filen his liflode, and for he was send into þe weste to maken þere godes weies? þerefore he makede his wunienge in þe wilderne, and staðelede his liflode on fode, and on shrude, swo þat he wa[s] bieumelich to his wuniunge and ee to his wike, alse hit seið on þe loft songe. *Prebuit hirtum tegimen camelus. a. s. tro. b. c. l. h. s. p. m. locustis.* The fame of the Baptist spread fur and wide, and men thought he was the Messiah. Weste was his wunienge, and stark haire of oluente his wede, wilde hunie and languste his mete, and water was his drinke, Ðo sprong þe word of his holi liflode wide into þe londe and bigan þat fole sechen to his wunienge, for to sen his holi liflode, and to here his wise lore and wenden þo for his michele wisdom? þat hit crist self *were, and he bigan þo to maken alse þe boe * p. 93. seið. *Instruendo ad fidem. inuitando ad baptismum. vocando ad penitentiam.* telte hem rihte bileue, hed hem to fuleninge, How John made ready the way of the Lord

invited them to baptism, and called them to shrift, that is, to mourn and to forsake and to amend their sins, for that is shrift. Then the bishops and the other learned men that dwelt in the land desired to know who he was, for they thought that he was Christ himself, and they sent their messengers to him, thus saying, *Tu quis es?*—Who art thou? *Et respondit, 'Non sum ego Christus'*—And he answered, I am not the Christ. And they said, Art thou Elias? Nay, he replied. And they said, Art thou that prophet? Nay, he replied, none of the prophets that ye ween. *Et dixerunt, Quis igitur es, ut responsum demus eis qui miserunt nos?*—Then they said, What answer shall we give them that sent us to thee? And he answered thus, saying, *Ego vox clamantis in deserto, Dirigite viam Domini rectas; facite semitas ejus*—I am the voice of him that crieth in this desert, thus saying, Prepare the Lord's ways and make straight his paths. *Et enim vox ordine naturæ antecedit verbum, sic Johannes ordine temporum antecedit Christum, unde dicitur, hic Dei vox, ille verbum.* Listen now what this desert is, and why our Lord crieth therein. *Populus, qui malo opere dereliquit Deum factorem suum et inutili verbo recessit a Deo salutari suo, est desertus.* All people that through unprofitable speech and evil speech and ill-deeds turn from God and forsake obedience to him are called desert, because he dwelleth not in them nor they in him. Wherefore this wilderness is overgrown with brambles and with thorns and with evil weeds; that is to say, that mankind has trespassed against God in unprofitable speech, in evil deeds, and in idle thoughts. *Clamat ergo Dominus ad nos per prædicatores, tanquam surdos et longe positos*—And therefore our Lord crieth to us as to deaf men, and to those that dwell far from him. Deaf we are, or hard of hearing, when we hear God's word spoken and take little or no heed thereto. Far from our Lord we are, though we go to church and give right tithes and sing our prayers and distribute alms, [if we do so] more for to have earthly pleasure than heavenly bliss. But let us turn to God in right belief and approach him in purity of life, and prepare our way to him in true love to God and to men. *Est enim dilectio Dei et proximi regia via quæ eundum est ad vitam.* For

and clepede hem to shrifte. þat is to reusende. *and* to forleten.
and to beten here sinnes. for þat is shrift. Ðo wolden þe
 bisslupes. *and* þe oðre lerede þe wuneden in þe lond; witen
 hwat he ware. for þat hie wenden þat hit were crist self. *and*
 senden here erendrakes to him þus queþinde. *Tu quis es?* [John i 19-
 hwat art tu? [E]t respondit. [N]on sum ego Christus Ne His reply to
 ami noht crist? *and* hie seiden. Artu helias. nai he seide. *and* the mes-
 hie seiden. artu prophete? nai he seide. nan pere prophete sengers that
 þe ge wenen. [E]t dixerunt. Quis igitur es. ut responsum came to him
 demus eis qui miserunt nos? Seiden hie wich andswere saying. Who
 shule we giuen hem þe senden us to þe? *and* he answered. art thou?
 þus queþinde Ego uos clamantis in [deserto] parate uiam
 domini rectas facite semitas ejus. Ich am his steuene þe
 remeð in þis westerne. *and* þus queþinde. Makeð þe louerdas
 weies. *and* rihteð his peðes. Et enim uox ordine nature
 antecedit uerbum. sic. iohannes ordine temporum antecedit
 christum. Vnde dicitur hic dei uox ille uerbum. listeð nu wat
 tis westerne is. *and* wi ure drihten gredeð þer onne. Populus
 qui malo opere dereliquit deum factorem suum. et inutili uerbo
 recessit a deo salutari suo. est desertus. al þat fole þat þurh
 unnutte speche *and* iuele speche. *and* iue[le]dede. turneð fro
 gode. *and* forleteð his hersunnesse. is cleped westren. for þat þe
 he ne wuncð noht on hem; ne he on him; for þi is þis westren
 for-grownen. mid brimble. *and* mid þornes *and* mid iuele
 wiedes. þat is to sien. þat fole is forgilt wið god. on *unnitte *
 speche. *and* on iuele dede. *and* ou idel þone. Clamat ergo
 dominus ad nos per predicatorum tanquam surdos et longe
 positos. *and* for-þi gredeð ure drihten to us; also to deue men.
and fer fro him wunien. Deue we ben oðer þicke liste. þanne
 we heren speke godes word. *and* nimeð þer to litel geme. oðer
 non. fer fro ure drihten we ben. þeþ we gon to clurche. *and*
 giuen rihte tiðinge. *and* singen ure bede. *and* cleð almes more
 for to hanen eorðliche winne þene heuenliche wele. ac turne we
 to ure drihten on rihte bileue. *and* nehtleche him on elene
 lifode. *and* maken us wei to him. on soðe lue to gode *and*
 to mannen. Est enim dilectio dei et proximi regni uia qua

What the
wilderness is,
and why our
Lord crieth
therein.

By 'wilderness' we may
understand
those who
turn from
God and are
disobedient to
his laws.

* p. 94.

Our Lord
calleth unto u,
as unto deaf
men.

We are far
from God
while we
think more
of earthly
things than of
heavenly
weal.

that true love leadeth to everlasting bliss all righteous men, who loveth God more than themselves and each Christian man as themselves. But that is difficult for any earthly man, and therefore let us do as St. John the Baptist admonishes us, thus saying, *Rectas facite semitas Dei nostri*. Make straight God's paths. *Semitæ Dei, quibus facile pervenitur ad eum, sunt opera bona*. God's paths are our good deeds, of alms and of other things, that shall lead us to eternal life. *Quæ si fecerimus pro cœlestibus, declinabimus ad terram; si autem pro favore populi, ad sinistram divertemus*. If we do our good deeds to earn this world's happiness or man's praise for a reward, then we make God's ways crooked and are not in the way to heaven; but if we do and say and think well, because we love God and long for him, and we hold therein unto our life's end, then are we in the right way that leadeth us to eternal life, as did the lord St. John the Baptist, as I before said, who wonderfully came into this wretched world and hereon dwelt austerely, and herefrom at his death worthily departed; for he was beheaded in Herod's prison because he would not turn from the high way nor from the right paths (which he exhorted mankind to prepare), and was therein working and journeying until he came to the end, that is, to eternal life, *ad quam nos ducat, qui vivit [in sæculum sæculorum]*.

XXIII.

ST. JOHN THE BAPTIST.

Inter natos mulierum non surrexit major Johanne Baptista. An unlying man seldom telleth lies, and a truth-saying (veracious) man often saith the truth, and he who never lied nor will lie nor can lie, that is our Saviour, speaketh ever truth; and therefore is true what he said of the lord St. John the Baptist, thus saying, *Inter natos mulierum, &c.* Of all the bairns that are born of woman's bosom, there is none greater than John the Baptist. The first man that came into

eunſum est ad uitam. for þat soðe luue ledeð alle rihtwise men to eche blisse: þe luueð god more þane him seluen. *and* eeh cristene man alse him seluen. *ae þat is arucē forþe ani eorðliche mau.* *and* þefore do we alse *seint iohan baptiste* us minegeð þus queðinde. *Rectas facite semitas dei nostri.* Makeð rihte godes peçes. *Semite dei quibus facile peruenitur ad eum sunt opera bona.* Godes paçes ben ure gode dedes. ou elmes. *and* ou oðre þinge þe us shule leden to eche liue. *Que si fecerimus pro celestibus declinabimus ad terram.* *Si autem pro favore populi ad sinistram divertemus.* Gif we don ure gode dedes for to haue þis weorlðes selðe, oðer mannes hereword to mede. þenne make we godes weies wronge. *and* ne ben noht toward heuene. *ae gif [we] don.* *and* queðen. *and* ðenchen wel for þat we god luuen. *and* us longeð to him. *and* we perou [h]alden to ure lifes¹ *MS. B. 1. 1. 1. 1.*

*ende. þenne beo we on rihte weie. þe ledeð us to eche life. alse * p. 93.

dide þe louerd *Seint iohan baptiste*. alse ich er sede. Ðe wunderliche com into þis wreche world *and* her-one arueðliche wunede. *and* her-offe at his ende wurliche wende. for he was bihauded on herodes prisone. for he nolde noht turnen ut of þe hege weie. ne of þe rihte paçes. þe he minegede mankin to makiende. *and* was þer-one werhende. *and* farende. for to þat he [com] to ðe ende þat is eche lif. *ad quam nos ducat. qui u[i]uit.*

XXIII.

DE SANCTO IOHANNE BAPTISTA.

Inter natos mulierum non surrexit maior iohanne baptista.

Un-ligel man selde ligeð. *and* soð-sagel man seið ofte soð. *and* he þe neuere ne libgh ne lige ne wile. ne ne mai. þat is ure helende. he seið cure soð *and* þefore is soð þat he seide bi þe louerd *Seint iohan baptiste* þus queðinde. *Inter natos Mulierum et cetera* of alle þe hernes. þe ben boreu of wifes bosem. nis non more þenne iohan þe fulnere. Ðe forme man þe com in þis

True love to
God leads
men to
eternal bliss.

God's paths
are our good
deeds.

We make
God's way
wrongly, if we
do good only
to gain man's
esteem

¹ MS. B. 1. 1. 1. 1.

Our Saviour
ever speaks
the truth.

What he said
of John the
Baptist is
true.

this world, that was Adam, the father of us all, he was greater, *quia immortalis fuit, donec peccavit*, because he was immortal, until he sinned, and ever might have been if he would have kept himself so. But he was not born of woman's bosom, and had neither father nor mother. *Sed Dominus fecit eum de virgine terra*. But our Lord created him out of earth that was undefiled. Again, our Saviour, who is the creator and ruler of all creatures, is greater than St. John the Baptist; but he was begotten of the heavenly Father before that the heavens or the earth were formed, and was not born of woman's bosom, but of the bosom of the holy virgin our lady St. Mary. Isaae (whom the life-holy woman Sarah brought forth in her old age, and whom the life-holy man Abraham begot in his old age, as our Lord had previously declared unto them that he should be) was not greater or even as great, in some wise, as St. John the Baptist, nor was any other born of woman's bosom; and that is seen in three particulars respecting him—the first in his hither-coming, the second in his [mode of] life here, the third in his departure. *Adventus ejus in mundum fuit mirabilis, status ejus in mundo difficilis multimoda afflictione carnis. Exitus ejus de mundo triumphalis, quia dum facinora viriliter obstitit, et hostem vicit, et mortem perdidit, et vitam invenit*. His coming hither was full of wonders that our Lord wrought wherewith to honour St. John the Baptist. The first miracle was that when God came from heaven to earth to become incarnate in the womb of our holy lady St. Mary, the heavenly Father spake to the heavenly Son concerning St. John, and compared him to an angel, thus saying, *Ecce mitto angelum meum qui præparabit viam tuam ante faciem tuam*—Behold I send my angel before thy face, who shall prepare thy way before thee. *Et revera fuit angelus, non naturaliter, sed officialiter*—And he was indeed God's angel; not by nature, for he was not a spirit, but by his office. The second miracle was that he chose two life-holy persons for the father and mother of St. John the Baptist, who were both too old for issue, and the woman was barren, so that she might not, through lack of nature [i.e. the power of generation], have any child. The third marvel was that God sent the holy angel Gabriel to the life-holy priest Zacharias, when he went into the temple with his incense-vessel to burn incense upon the altar; and sent to tell him that he should beget this holy child. The holy

midden-erd *þat* was adam. ure alre fader he was more. *Quia* Adam was greater than John the Baptist.
immortalis fuit. donec peccauit for *þat* he was mudeaſſich forte he sinede. *and* eue beo mihte gif he him wite wolde. ac he ne was boren of wifes bosme. ne ne hadde fader ne moder. *Set dominus fecit eum de virgine terra.* ac ure drihten him shop of eorſe *þat* was unfild. Eftsone ure helend *þat* is sheppende *and* wealdende of alle shafte is more þene *Seint iohan baptiste* ac he was strened of þe heuenliche fader. er þanne þe heuene oðer eorſe shapen were. *and* ne was of wifes bosme boren. *and* was of þe holi meydenes ure lefdi *Seinte Marie*. Ysaac. *þat* þe lif holi winman sarra on hire elde kennede. *and* te lif holi man abraham. on his elde strende. *alse ure drihten hadde er þan * p. 96.
 þan iseid. *þat* he sholde he ne was noht more ne forſe swo nichel asume wise swo seint iohan baptiste Ne non oðer of wifes bosme boren. *and* *þat* is sene on pre þi[n]g of him. on his hidereume. oðer [his] he[r] biwist. þe pridde his heðensið. [A] *duentus eius in mundum fuit mirabilis. Status eius in mundo difficilis multinoda afflictione carnis. Exitus eius de mundo triumphalis quia dum facinora uiriliter obstitit. et hostem uicit. et mortem perdidit et uitam inuenit.* his hidereume was ful of wundren. þe ure drihten wrohten : to wurðende mid sein[t] iohan baptiste þe forme wunder was : *þat* þo þe god fundede of heuene to eorſe to fonden¹ mennisshe. of þe holic meidenes inneðe ure lufdi *Seinte Marie*. Do spec þe heuenliche fader to þe sune heuenliche of seint iohan *and* efneðe him to engel þus *quæð*inde. *Ecce mitto angelum meum qui preparabit uiam tuam ante faciem tuam.* here ich sende min engel biforen þine nebbe þe shal ruden þine weie tofore þe. *Et reuera fuit angelus non naturaliter sed officialiter.* *and* he was iwis godes engel noht of kinde for *þat* he ne was noht gost : ac on wike. *þat* oðer wunder was : *þat* he ches two lif holi men him to fader. *and* to moder þe weren boðe teames ateald. *and* heo þe winman was harrage² swo *þat* heo ne mihte for unkinde hauen no child. *þat* pridde wunder was. *þat* god sende þe holi engel gabriel to þe lif holie prest zacharie. þo þe he gede³ in þe temple mid his rechel fat. to rechelende þe alter. *and* sende him seggen *þat* he sholde pis holi

Adam was greater than John the Baptist.

Our Saviour was greater than John the Baptist.

Isaac was not so great.

Three things distinguish John from all those born of women.

His hitherto coming was marvellous.

¹ Read fongen.

John is compared to an angel.

not naturally, but officially.

² So in MS.

³ MS. hegede.

man saw the archangel at the end of the altar, and became afraid and terrified ; and the angel spake unto him and said, *Ne timeas Zacharia, quoniam exaudita est oratio tua, et Elizabeth uxor tua pariet tibi filium, et vocabis nomen ejus Johannes, [et erit gaudium tibi et exultatio] et in nativitate ejus multi gaudebunt*—Zacharias, be not afraid ; thou hast long wished for offspring, and God hath heard thy prayers, and granted thy petition, and Elizabeth thy wife shall have a male child, and he shall be named John, and he shall be a great joy to thee, and many shall rejoice at his birth, *erit enim magnus coram Domino*, for he shall be great before God. *Et adjecit angelus explicare seriem magnitudinis Johannis contentam in quatuor scilicet, virtute abstinence, donis gratiæ, officii dignitate, et palma victoriæ.* The angel showed the child's greatness in four things—one is the refraining from all bodily lusts and evil vices, *Et vinum et siceram non bibit, &c.* ; the second is unattainable grace, the third is high functions, the fourth is the termination of his splendour. His greatness was manifested in a tenfold way, and more. One is that the heavenly Father compared him to an angel—*Ut ecce mitto angelum meum, &c.* The second is that he sent the archangel to the holy man that should beget him—*Et uxor tua pariet tibi filium.* The third is that his father became dumb because he believed not what the angel said to him—*Et eris tacens usque ad nativitatem ejus.* The fourth is that his mother bore him after she was past child-bearing and never before was with child, for nature denied it her—*Et processit in diebus suis sterilis.* The fifth is that when he was in his mother's womb yet unborn, he prophesied of the coming of our Saviour and of the virgin's who yet bare him in her sweet womb, that is our lady St. Mary—*Et exultavit infans in utero meo.* The sixth is that Elizabeth was enlightened by the Holy Ghost, who was in the child that she travelled with ; so that she also prophesied of our Saviour's coming—*Et unde hoc mihi ut veniat mater Domini mei ad me ?* The seventh is that he gave his father power to speak, who had been dumb ever since he disbelieved the angel—*Et*

child strenne. De holi man sah þe heg engel atte alteres ⁴ende. ⁵p. 97.
and warð of-griſen: *and* ofſired. *and* te engel quað to him: [Luc. i. 13,
and ſede *Ne timeas zacharia. quoniam exaudita est oratio tua* 11.]
et elizabet exor tua pariet tibi filium et vocabis nomen eius
Iohannem . . . et in nativitate eius multi gaudebunt. The birth of
 þu zacharie noh[t] of-griſen. þu haueſt longe iwist after *John the*
 strenne *and* god haueð herd þine bede: *and* tiðed to bene. *Eq. 1st* was
and elizabet þi ſpuſe ſhal haue a cnauechild. *and* him ſhal *produced by*
 to name iohan. *and* hit ſhal beo þe to michel bliſſe. *and* *Gabriel.*
 fele ſhule fagenien on his burde. *Erit enim magnus coram*
domino. for he ſhal hen micheł hiſore gole. *Et advenit*
angelus explicare ſeriem magnitudinis iohannis contentam
in quatuor. ſcilicet. Virtute abſtinentie. Donis gracie.
Officii dignitate. Et palma victorie. þe childeſ michełneſſe
 ſheude þe engel on fuwer þingen. On iſ wið-teinge of alle
 lichameſ luſteſ. *and* iuele laſteſ. *Et unum et ſiccam non*
bibit et cetera. þat oðer iſ un-ernd giue. þat þridde iſ heh
 wike. þat feorðe iſ witeſ^a ending his michełneſſe waſ unlied
 on ten fold wiſe *and* mo. an iſ þat þe heuenliche fader heuenede
 him to engel. *Vt ecce mitto angelum meum et cetera.* Oðer iſ
 þat he ſende þe heh engel to þe holi man þe him strenne ſhoulde.
Et vox tua pariet tibi filium. þat þridde iſ þat þe fader biſcom
 dumb. for he ne lefde hit noht þat þe engel him ſede. *Et eris*
taceus uſque ad natiuitatem eius. þe feorðe iſ. þat hiſ moder
 him bar ſiðen heo waſ teameſ atold. *and* neure er ne waſ mid
 childe: for kinde liht hire werende². *Et proceſſit in diebus ſuis*
ſteriliſ. þe fiſte iſ. þat þo þe he waſ on hiſ moder wombe get un-
 boren he witegede of ure helendeſ to cume. *and* of þe maidenſ
 þe him bar get on hire ſwete wombe. þat iſ ure laſſi ſeinte
 marie. *Et exultauit inſans in utero meo.* þe ſixte iſ þat
 elizabet waſ liht of þe holie goſt þe waſ on þe child þe he
 mide hiede. ſwo þat he ce witegede of ure helendeſ to cume.
Et unde hoc michi ut ueniat mater domini mei ad me? þe
 ſeueðe iſ þat he gief hiſ fader mihte to ſpeken þe hadde dumb

The birth of
John the
Baptist was
produced by
Gabriel.

Four things
were to mark
the child's
greatness.

In ten ways
was his great-
ness mani-
fested;

1. He is called
an angel.

2. Exor.

3. His birth
was pre-
dicted.

4. His father
became dumb
through un-
belief.

5. = wernede.

6. His birth
was an ex-
traordinary
one.

7. While yet
in his
mother's
womb he
prophesied.

8. p. 98.

9. His pro-
phetic ſpirit
cauſed
Elizabeth to
prophesy.

^a Originally *witeſ*, but the ſecond ſtroke of the *h* iſ dotted in order to ſerue for an *l*.

apertum est os Zacharie et prophetavit. The eighth is that our Lord bade him to baptize in water for repentance, and to proclaim baptism, and also to say, *Super quem videris Spiritum descendantem, &c. Hic est qui baptizat in Spiritu Sancto*—When thou seest the Spirit come and abide upon a man, he shall baptize with the Holy Ghost for the forgiveness of sins. The ninth is that the heavenly Trinity was with him when he baptized our Saviour; *Pater in voce, Filius in homine, Spiritus Sanctus in specie columbe*—The Father in the voice, the Son in man's likeness, and the Holy Ghost in the form of a dove. The tenth is the great praise that our Saviour gave him, thus saying, *Inter natos mulierum.* Of all children of woman there is none greater than St. John the Baptist. This child himself in his mode of life had his own greatness in three ways—*scilicet, abstinencia, humilitate, patientia.* One is abstinence, the second is humility, the third patience. He had power to keep himself from all fleshly lusts, as the apostle biddeth, *Abstinete vos a carnalibus desideriis quæ militant adversus animam*—Keep yourselves from fleshly lusts that fight against the soul. Restrain thine eyes that they behold no evil, nor unprofitable, nor even vain thing. Restrain thy body from pride, from vanity, from extravagant clothing. Restrain also thy concupiscence altogether, if thou hast no wife. And if thou hast a wife, restrain thyself in unlawful places and at unlawful times, that is, when thou shalt fast or keep holy-day. Be not thou wont to do it illicitly nor be wilful to stir up thy lust thereto, *Quoniam qui sic agit vehemens amator est et propriæ uxoris adulter*—For all those who so do commit adultery towards their own wives. He had also humility. When all the people heard how high and how holy he was, and what a holy life he led, they weened that it was Christ himself, and said so; and he denied it, and said, *Non sum ego Christus, nec etiam dignus ut solvam corrigiam calceamenti ejus*—Ye ween that I am Christ; but I am not, nor even worthy to unknit his shoe-thong. He could not with any words better show that he was humble and modest. *Quia in spiritu lenitatis peccatores corripuit, et ad pœnitentiam vocavit*—With gentleness

ben : siȝe he þe engel misleſde. *Et apertum est os zacharie et prophetauit.* Þe egteȝe is þat ure drihten him beð fulnen on waterc to synbote. *and fulning beden and ec seggen Super quem uideris spiritum descendantem. et cetera.* *Hic est qui baptizat in spiritu sancto.* wannc þu sest gost cumen *and* wunien uppe manuen he shal fulnen on þe holie gost to sinnes for-^{*}giuenesse. þe nigeȝe is þat þe heuenliche premnesse was mid him þo he fulnede ure helende. *Pater in uoce. Filius in homine. Spiritus sanctus in specie columbe.* Þe fader on stefne. þe sune on mannes efene. þe holi gost on culures hewe. þe tieȝe is. þat michele hereword þat ure helend him gaf þus queȝinde. *Inter natos mulierum.* Of alle wifes children nis non more þanne Seint iohan baptiste. Þis child him self on his lifode hadde his agen michelnesse on þre wise. *scilicet. Abstinencia humilitate. Paciencia.* On is wiȝteung. oȝer is admodnesse. þe þridde poleburdnesse. he hadde mihte te witen him of alle flesliche lustes. also þe apostel bit. *Abstinate uos a carnalibus desideriis que militant aduersus animam.* Wiȝ-teod giu of þe flesliche lustes. þe fihteȝ togenes þe soule. Wiȝ-teo þine egen þat hie ne biholden non iuel ne non un-nut¹ ne forȝen idel. Wiȝ-teo² þi lichame fro orguil. **and idel. and ouer mete wede.* Wiȝ-teo ec þine golliche deden mid alle : gif þu spuse ne hauest. *and gif þu spuse hauest :* wiȝ-teo þe on unluuedc stede. *and on [un]luued time. þat is þanne þu fasten shalt. oȝer halgen.* Ne beo þu noht wuned to don hit on unluued wise ne wilful to weechen lust þat³ to. *Quoniam qui sic agit uehemens amator est et proprie uxoris adulter.* For alle þo þe swo don : don cwuebruche on here agene spuse. he hadde ec admodnesse þo al fole herde. hwu heh. *and hwu holie he was. and hwu holi lif he ladde and wenden þat hit were self crist and seden hit. and he wiȝ-quaeȝ and seide.* *Non sum ego christus. nec etiam dignus ut soluiam corrigiam calciamentj eius.* ge wenen þat ich beo crist. ac ich nam noht ne forȝen wurȝe þat ich un-enutte his sho þuong. Ne mihte he mid none worden kiȝen betere : þat he admod was and him seluen mece. *Quia in spiritu lenitatis peccatores corripuit, et ad penitenciam uocauit.* Mid softnesse he castede

7. He gave
his father
power to
speak.

8. He baptized
our Lord.

9. The Trinity
was with him
when he
baptized our
Saviour.

10. Our Sa-
viour gave
him crest
tokens.
This child
had its own
graceness in
three ways :

1. Abstinence.
2. Meekness.
3. Patience.

1 Or unwith.

2 MS. biȝteu.
'p. 99.

3 Read þer.

The people
thought John
was the
Messiah.

His answer
to them dis-
plays his
meekness and
humility.

he chastised the sinful, and exhorted them to repentance and to pure life. *Et semet ipsum præbuit exemplum*—And gave them fair example of himself, since he was not sinful, as St. Ambrose saith, *Antra deserti teneris sub annis confugit turmas*. In his youth he perceived that he was sent into this world to perform threefold functions, *scilicet, adventum Christi prænunciare, baptismum prædicare, baptizare*. One is to make known Christ's coming; the second is to preach baptism; and the third is to baptize. And then he ordered his mode of life so that he was fit for such duties. *Ne forte, cum aliis prædicaret reprobis ipse fieret*—For he would not live amiss when he was teaching men. *Nam cujus vita despicitur restat ut ejus prædicatio contemnatur*—For the instructor is not to be allowed if his life is evil and foul. And therefore he turned out of the city into the wilderness, and from men's abode to that of wild animals, and chose there a cave for a hall and an 'earth-hole' for an abode, and bare earth for his bed, and hard stone for a bolster, stiff hairs for a shirt and a great sack for his 'kirtle.' Roots and wild honey were his food, and nought but water was his drink. In vigils, in mortifications, and in all modes, he warred against his own body; and through such a mode of life his lore appeared sweet to all that heard it. Then no longer could his holiness be kept secret, but his fame spread abroad into all the world, and drew folk to him to hear his wise words and to see his wonderful manner of life; and he exhorted all men to forsake and repent of their sins and receive baptism for repentance of sin. And many thereof he himself baptized. And in those days Herod the king loved his brother's wife and took her away from him. And St. John forbade it and opposed it as far as he could; and the king stood in fear of him on account of his holiness, and bade him cease [his rebukes]. And he durst not for fear of God leave off reproving the king for this conduct. Then was the king wroth, and ordered him to be bound and put into prison unless he would refrain from his words. Then St. John knew that if he should permit the king to continue his sin, he might live and be loved and honoured by him; but if he should follow righteousness, he would therefore lose his life: and so he did at last. For a maiden asked the king for his head, and he bade it be hacked off and given to her; and

þe sinfulle *and* minegedede hem to sinbote. *and* to elene lifode.
Et semet ipsum prebuit exemplum. and gíaf hem faire forbisne of
 him selfen þeh he sinful ne were alse seint ambrosii seið
 [A]þtra deserti. t. s. a. c. turmas. On his guweðe he understod
 þat he was send into þis midden erd. to donðe þrefolde wike. His functions
were three-
fold.
scilicet aduentum christi prenunciare. baptismum predicare.
baptizare. an is to kiðen cristes to cume. oðer is bodien
 fulcninge þat þridde is fulenen. *and* meðede þo his lifode * swo * p. 160.
 þat he was bieunelieh to swiehe wike. *Ne forte cum aliis*
predicaret reprobis ipse fieret. For þat he ne wolde noht mis
 leued þenne he men lerde. *Nam cuius uita despicitur restat ut*
eius predicatio contempnatur; for mis þe lorþean noht to luene!
 gif his lifode is iuel. *and* ful. *and* for þi he turnde ut of þe burh
 into wilðerne. *and* fro mennes wunienge to wilðe deores. *and*
 ches þere erundel to halle; *and* eorðhole to bure bare eorðe to
 bedde. *and* hard ston to bolstre. Stine here to shurte *and* gret
 sæc to eurtle. Moren *and* wilde uni was his mete. *and* noht
 bute water his drinke. On weechie. *and* on swinehe. *and* on alle
 wise he wan wið his hagene lichame. *and* þurh swiehe lifode
 þulhte swete his lore alle þo þe hit herden. Ðo ne mihte his
 holinesse þen no lenger for-hole. æc sprong his word wide into
 al þe worlde *and* teh fole to him to heren his wise word. *and*
 to sende his wunderliehe lifode. *and* he midede alle men to for-
 leteu here sinnes *and* beten. *and* on sinbote understonden
 fulenenge. *and* fele þer of him seluen fulcneðe. *and* bi þo dages
 luuede herodes þe king his broðer wif; *and* bi-nain hire him.
and Seint Iohan hit wið seide. *and* lettede hit bi his mihte. *and*
 te king stod eie of him. for his holinesse. *and* bad him swike.
and he ne dorste for godes eie forleten; þat he þe king þat þeau
 ne binome. Ðo was þe king wroð; *and* bad linden him *and*
 don him in to prisune bute he wolde his word wiðteon. þo enu
 seint iohan. þat gif he wolde þolen þat te king drige his unriht
 he mihte liuen *and* þen him lief *and* wurð. æc gif he wolde
 folgen ri[h]twisnesse he sholde þer*fore his lif forleten *and* swo
 dide atten ende. for þat a maiden bad te kinge his heued. *and* he
 hit bad of acken.¹ *and* hire bitechen. *and* he þat eðeliche deað

The teacher
should en-
force his
teaching by a
good life.

All the people
flocked to
John to hear
his preaching.

He rebuked
King Herod
for his adul-
tery.

1 ? read of-
acien = he
demanded.

* p. 101.

Herod com-
manded him
to be be-
headed.

he that sudden death meekly suffered and therewith obtained eternal life in bliss. Now we have said the three things that we promised you ; how wonderful was his coming hither, how wretched was his [mode of] life here, and how sure his departure ; and in what way he was greater than any other man born of woman's bosom, and in what way he departed from this world's woe into eternal weal. So may we all, and there dwell with him without end. *Eo præstante quem ore prædicavit, et digito monstravit. Qui vivit et regnat per omnia sæcula sæculorum.*

XXIV.

MARY MAGDALENE.

*M*ulier quæ erat in civitate nomine Maria jam poenitens venit ad domum Simonis ubi erat Jesus et procidens, lacrimis pedes ejus rigavit, et capillis suis tersit, et oscula affixit, et unguento unxit, cujus odore domus impleta est. The lord St. Luke, who composed the holy gospel that is read in holy church, saith therein that our Lord received meekly a sinful woman and forgave her her sins, for two reasons : the first is her great hatred to her sins ; the second is her great love to him. These words admonish us to take example of this woman, and hate and forsake and amend our sins, and love and follow our Lord as she did. Listen now then and take note of three things :—the first is the woman's name ; the second is in what way she besought Jesus ; and the third is what answer he gave her. *Nomen igitur est Maria, quod interpretatur stella maris.* She has the same name as the holy maiden our Saviour's mother, Mary, queen of angels, that is, in our language, ' sea-star,' and it well suits each of them. *Utraque enim lucis suæ radium, id est, exemplar in mari, id est, in mundo diffundit. Illa pudicitie, ista poenitentie.* Each of them illumines the sea, that is this world, with fair example. The queen gave example of virginity, that is of purity. The other [gave example] of penitence, that is of cleansing, that is what maketh the filthy clean. And many more go on this sea, that is in this world, following the light of penitence, that is, example of the

admodliche þolede. *and* þe mid bigat eehe lif on blisse. Nu we hauen seid þreo þing þe we giu biheten. hwu wunderlich was his hider-cume. *and* hwu wrecchede his her-biwist. *and* hwu siker his hečensič. *and* wiche wise he was more þenne ani očer man of wifes hosme boren. *and* a wiche wise he of þis woredes wowe wot! in to eehe wele. swo mote we alle. *and* þere wunen mid him abuten ende. *Et prestante quem ore predicauit. et digito monstrauit. Qui. vivit et Regnat per omnia secula seculorum.*

May we all
leave this life
to go into
eternal bliss.

XXIV.

DE SANCTA MARIA MAGDALENA.

*M*ulier que erat in ciuitate nomine maria iam penitens uenit ad domum symonis ubi erat ihesus. et prociđens. lacrimis pedes eius riyauit. et capillis suis tersit. et oscula affixit. et unguento unxit. cuius odore domus impleta est. De lauerd Seint St. Luke gives our Lord's reasons for forgiving the sins of Mary Magdalene. l. þe trenneč¹ þat holi godspel þe men ræd inne holie chircehe seič þar on þat ure drihten underfeng eadmodliche ane siufulle wimman *and* forgiat hire hire sinnen. for two þinge. an is 1 Part of it cut off in MS. muchel lečče to hire sunne. očer muchel lue to him. Ðas word munegeč us þat we nime forbisne after þes wimman. *and* hatien. *and* forleten. *and* beten ure sinnen. *and* luuen *and* fulien ure drihten also hie dide. Lusteč nu þanne *and* under- Three things to be noted. nimeč þreo þing. on his þes wimmanes name. Očer wiche wise hie hine bisohte. þridde hwich andswere he hire giat. *Nomen igitur est maria quod interpretatur stella maris.* Hie is ihaten also þat holie maiden. ure helendes moder. *englene *p 162. quen marie. þat is on ure ledene se-steorre. *and* þe geriseč wel Mary means sea-star. here eičer. *Vtraque enim lucis sue radium. id est exemplar in mari. id est in mundo diffundit. Illa pulicicie. Ista penitencie.* Hur eičer alumeč þe se þat is þis worold of faire forbisne þe Mary showed penitence. quen gaf forbisne of maičhode þat is of clennesses. De očer of penitence². þat is of clensunge. þat is þat brinč hori to elene. ² So in MS. and muchele mo fareč on pisse sæ. þat is on pisse worelde.

cleansing, rather than follow the light of virginity. *Mundus nomine maris appellatur, tum propter procellas adversitatum tum propter affluentiam copiarum, tum propter refluxum inopiarum tum quia extra navem in mari non est fiducia salutis.* Holy book calleth this world 'sea,' because that various accidents, sometimes of weal, sometimes of woe, come therein, as do the waves in the sea. And as the sea ebbs and flows, so this world sometimes gives weal and sometimes takes it away again. And as a man soon perishes in the sea, unless he be in a ship, so also goeth each man into hell from this world, unless he be in the church, through right belief and pure life and true love to God and to each christian man. This woman had also an additional name, Magdalene, *quod interpretatur turris, et significat elationis altitudinem ante conversionem, et contemplationis post conversionem*, that is, in our language, *tower*, and denoteth sometimes highness of pride, which she had when she loved sin, and sometimes heavenly thought, that she had when she forsook and repented her sins, as our Lord said, *Maria optimam partem elegit, quae non auferetur ab ea.* Mary hath chosen the best part, that is the heavenly abode that she shall have without end. Now ye have heard the woman's name, and also her additional name, and what each of them signifies; ye hear where she came to our Saviour and brought a present to him, and in what way she besought his mercy; and how she there previously acted when she had sinned so greatly, that seven devils took up their abode in her. When she heard what our Lord said in his teaching, that all men should suffer death and on Doomsday rise again from the dead, and that those who had forsaken and repented of their sins (or therein commenced to do before they died) should go to heaven and with our Lord have eternal life and bliss; and those that did not so should suffer eternal torment with devils in hell; then she bethought her of her mode of life, and knew that she was hateful to God and loathsome to men, and therefore her sins became very loathsome to her and she thought that she would forsake and repent of them. Then came tidings that our Saviour was come to Simon's house, then she thought that she would seek him and bring him a present and

fuliende þe leome of penitenece. þat is forbisne of clennesses². þane Mora people show penitence than practice virginity.
don þe leome of maiȝhod. *Mundus nomine maris appellatur.*
tum propter procellas aduersitatum tum propter affluentiam
*copie. tum propter refluenciam inopie. tum quia extra nauem*¹ MS. nauin.
in mari non est fiducia salutis. Hali boe nemmeð þes worlde The world is called the sea because it is full of vicissitudes.
sæ. for þan þe mistliche gelimpeð. hwile of wele. and wile of
wawe walkeð þar-onne, also doð þe nē in þar sæ. and also þe sæ
ebbeð and floweð; also þis worlde hwile gifð wunne. and hwile
hit eft biuimð. and also man sone forfarð in þe sæ bute he on
shiþe be; also fareð efrich man into helle of þesse worlde bute
he on chirche bie. þurh rihte gielefe. and clene liflade. and soðe
luue to gode. and to eche cristene mane. Des winaman hadde of the name Magdalene.
ee on toname magdalene. *quod interpretatur turris. et significat*
elacionis altitudinem. ante conversionem. et contemplationis post
conuersionem. Ðat is on ure ledene tur. and tæneð hwile heinesse It denifi-
t over, that is,
1. pride. 2.
heavenly
thoughts.
of oregel þe hie hadde þo lie sinne luuede. and hwile heuenliche
þone þe lie hadde þi² hie sunne forlet. and bette also ure drihten
sede. *Maria. *optimam. partem elegit que non auferetur ab*
ea Marie haueð icore þat beste del þat is heuenliche wunienge. þe
hie halbe shal abuten ende. Nu gie halbeð iherd þes winmanes
name and ee hire toname. and wat here eiðer bitoeneð. ge hereð
ware heo com to ure helende. and heo him to loc brohte. and
awiche wise his milce bisohte. and hwi hie þare ierdede³ þo heo So in MS.
Read or dede.
hadde se swiðe heo selne forsined. þat seuen awergede gostes Mary Mag-
dalene was
converted by
Christ's
preaching.
ware on hire geherbereged. Ða iherde hie seggen þat ure
drihte on his larspelle sede. þat alle men sholden deað polien.
and an domes dai eft arisen of deaðe and þo þe hadden here
sinnes forleten and bet; oðer þar-on biuonge are hie here lif
forleten. hie sholden faren to heuene. and mid ure drihten eche
lif habben and blisse. and þo swo ne duden hie sholden polien
mid deften eche pine. on helle. Ða biðohte heo on hire lifode She was fully
convicted of
sin,
and ge-cnew þat hie was lað gode. and ladlich anang manne.
and þaruore hire sinne hire bieome swiðe laðe and heo polhte
þat heo wolde hem forleten. and beten. þo com tiðinga þat ure
helende was cumen to symones huse. þa polhte hie þat hie hine

² Evidently an error for *chastity*.

and deter-
mined to
come to Jesus
and pray for
mercy.

pray for mercy. And she took a box made of marblestone and filled it with precious ointment and came where he was, and sought his holy feet and sorely bewept her sins, so that she laved his feet with her hot tears and wiped them thereafter with her fair hair, and kissed them with her mouth and thereafter anointed them. Then the house became filled full with the sweet scent. With such deeds she cleansed herself of every sin. *Et respiciens dominus eiecit septem dæmonia et dixit ei: Mulier dimittuntur tibi peccata tua.* When our Lord meekly beheld her penitence, and saw that she was bitterly tormented in each of the limbs with which she had formerly sinned, he had pity on her and drove out of her seven devils who were dwelling in her, and thus spake, 'Woman, thy sins are forgiven thee.' So be [forgiven us] all ours. *Eo dimittente. Qui vivit et regnat per omnia sæcula sæculorum. AMEN.*

XXV.

ST. JAMES.

Euntes ibant et flebant mittentes semina sua, venientes autem venient cum exultatione, portantes manipulos suos. The holy prophet David (was king of Jerusalem many hundred winters before our Lord became man and was there born of the holy virgin our lady St. Mary) had abiding in him the Holy Ghost, who made him clearly to understand that our Lord would become man, and where, when, and of whom be born, and where he should suffer death, and within what time thereafter he should arise from the dead, and in what way he should ascend to heaven and again come to the doom (or judgment); and how men should live to him in this world, and what life they should lead, and how they should be obedient to him, and what reward they should, in return, receive in heaven's kingdom. And he speaketh of each thing separately, at various times in the psalter. And in the few words that I now bring forth he speaketh of the holy men who followed our Saviour bodily on earth, as the

geseche wolde *and him* lae bringe. *and milce* bidden. *and nam*
 ane box gemaked of marbelstone *and hine* fulde mid derewurðe
 smerieles. *and cam* þar he was and his holi fet gesohte. *and sore* She washed
 hire sinne biwiep þat hie his fet lauede mid hire hote teres. *and* the Saviour's
 wipede his þer after mid hire faire here *and mid hire muðe* feet with her
 custe. *and þarafter* smerede. þe warð þat hus *al ful of þe *p. 104
 swote swote breðe. Mid swiehe dede hie elensede heo seluen
 of ahe synne. *Et respiciens dominus eiecit vii demonia. et*
dixit ei. Mulier dimittuntur tibi peccata tua. Ða biðeh ure
 drihte mildeliche to hire penitence. *and geseh þat hie biterliche* For her peni-
 clehe þare limene on hire seluen þe hie hadde ernr mide tence her sins
 iseneged. *and hadde* renðe of hire. *and drof* ut of hire. vij. were forgiven
 deoffen þe ware on hire gheherbered. *and þus* quað. Wimman
 þine sunnen þe beð forgiuene. Swo beo us alle ure. *Et*
dimittente. Qui uiuit et Regnat per omnia secula seculorum.
Amen.

XXV.

DE SANCTO IACOBO.

Erntes ibant et flebant mittentes sequina sua. Venientes autem [Ps. cxxvi. 6.]
uenient cum exultatione portantes manipulos suos. Ðe holi
 prophete dauid þe was king of ierusalem fele hundred wintre er
 ure drihten man bieome *and were* boren of þe holi maiden ure
 lafdi *seinte Marie*, he hadde wuniende on him þe holi gost þe
 him dide suterliche¹ to understonden þat ure drihten wolde man
 bieumen. *and ware. and wanne and of wam* ben boren. *and* ^{1 So in MS.}
 hware deð þolien. *and wiðinne* wiche firste þar-after aisen <sup>David's proph-
 ecy of
 Christ.</sup>
 of deaðe. *and hwiche* wise to heuene stie. *and eft* to þe dome
 eumen. *and wet*² man him sholden on þis worlð abuten wunien. ^{2 i. þet.}
and wich lif leden. *and wiche* him hersumien. *and wich* mede
 þerto-genes understonden in heuenriche. *and spekeð* of ech
 þinge sunderlepes *and in þe saluboe stundmele. and þe* fewe
 word þe ich nu forð-tegh he speeð of þe holie mannen þe folgeden
 ure helende lichamlich[c] on corðe : also þe louerd *Saint iame* was
 He spake of
 the holy men
 that followed
 our Lord.

lord St. James whose day it is to-day, and other holy apostles, thus saying, *Euntes ibant*, &c. They went weeping and sowing, and shall come with bliss and mow. He spake of what should happen as though it had come to pass, for he knew surely that it would come, *Scilicet quoniam euntes, in mortem*. But whither were they going? from world's weal unto bodily woe, from rest into toil, from health to unhealth (sickness), from youth to old age; and in this rueful way they were walking until they came unto bodily death. *Quas lacrimas fundentes, tum compunctionis, tum passionis, tum peregrinationis, tum contemplationis*. Such tears shed they in this rueful way, first for sorrow for their own sin when they first learnt that they had sinned. And sore they bewept their sin, and forsook the world and earthly weal, and turned withal to our Saviour, and in tribulation they repented of their sins and prayed for mercy thereof. *Talibus lacrimis lavit Maria Magdalena pedes Domini*. With such tears laved (washed) our lady St. Mary Magdalene our Saviour's feet, and she herself was thereby washed and was clean from her foul sins. *His etiam lacrimis lavit Petrus maculam trince negationis*. With such tears laved St. Peter the filth of the foul sin of the denial of our Saviour, *Quando exivit et fleuit anare*, when he bethought him how he had sinned, and it sorely repented him, and he bewept it with bitter tears, and with that weeping became cleansed from the sin. *Interdum autem videntes aliquos affligi fuderunt lacrimas compassionis*. Sometimes when they saw men suffer affliction, or fall into sin, or afflicted with sorrow, thereof they had compassion and sorely bewept it. *Has lacrimas Dominus fudit quando Lazarum suscitavit*. Such tears wept our Lord himself when he saw the two sisters Martha and Mary Magdalene weep for their brother's death, and he commanded him to rise from his tomb, and he did so, and their weeping was stopped, and they turned their weeping into bliss. *Item Dominus videns civitatem fleuit super illam*. At another time our Saviour beheld the city of Jerusalem, and knew, as he knoweth all things, that it should soon thereafter be destroyed. And so it was; and therefore from his holy eyes [he shed] hot tears, and so admonished us all and gave

dai hit is to dai, *and oðre* *holie apostles, *and þus* queð. *Evangelii* *p. 195.
ibant et cetera. Hie hiden wepende *and* scwende, *and* shule
 cumen mid blisse *and* mowen, he spee of þat þe sholde wurðe
 also þeþig hit wurðen were. For þat he wiste siker þat hit
 wurðen, solde. *Eet quo cunctes in mortem.* Ac wider geden ^{They went}
 hie! fro wureld wele to liehamliche wowe, fro reste to swinche, ^{from joy into}
 fro hele! to unhele, fro guweðe to helde, *and* on þis reuliche ^{bliss.}
 wei hie weren walkinde forte þat hie comen to þe liehamliche
 deaðe. *Quas lacrimas fundentes: tum compunctionis. tum*
passionis: tum peregrinationis. tum contemplationis. Swiche ^{They shed}
 teares shedden¹ hie on þis reuliche wei! erst af reuð of here ^{let it be for}
 agene sinnes, þo þe hie erst understoden þat hie syneged hadden ^{their sin,}
and þat sore bi-wiepen, *and* for-oken þe wereld, *and* corliche ^{1 MS. shew-}
 wele, *and* turnden mid alle to ure helende, *and* mid wosðes
 bidden here sinnes, *and* þerof milce beden. *Talibus lacrimis*
lauit Maria Magdalena pedes domini. Mid swiche teres lauede
 ure lafdi Seinte Marie magdalene ure helendes fet, *and* werð ^{as did Mary}
 hire seluen laued, *and* was elene, of hire fule synnes. ^{Margaret.}
His etiam lacrimis lauit petrus maculam trine negacionis. Mid
 swiche teares lauede Seint peter þe hore of þe fule sinne, of
 ure helendes andseche *Quando exiuit et fleuit amare* Ðo he
 him understod hwu he syneged hedde², *and* hit him sore reu. ^{2 Or hadde.}
and he hit mid bitere teares biwiep, *and* mid þat wope werð
 elensed of þe synne. *Interdum autem uidentes aliquos affligi*
fuderunt lacrimas compassionis. Oðerwile wanne hie segen ^{They shed}
 men wanred polien, oðer on sinne *bifallen, oðer mid sorinesse ^{tears for}
 bistonden, þer-of hie hadden reuðe! *and* sore hit bi-wiepen. ^{other's sorow,}
Has lacrimas dominus fudit quando Lazarum suscitauit. Swiche ^{as did our}
 teares wep ure drihten seluen, þo þe he sah martha *and* marie ^{Lord for}
 Magdalene þo two sistres wepen for here broðres deað, *and* ^{3. the and}
 he him bed risen of his birieles, *and* he swo dide, *and* hem was ^{Mary's grief.}
 staðed wop, *and* turnden here wop to blisse. *Item dominus*
uidens ciuitatem fleuit super illam At oðer time ure helende
 biheold ierusalemes bureh, *and* wiste also he alle þing wot, þat
 it sholde some þar after ben astrid, *and* swo was, *and* þerfore of
 his holie egen! hote teares, *and* minede swo us alle, *and* gaf

example of himself that we should beweepe the sins and woes of each other, and forsake laughter and idle songs. Such weeping is advantageous to wash sins with. *Plerumque etiam tedio vitæ præsentis affecti, fulere lacrimas peregrinationis.* And sometimes holy men shed their tears because of this world's life; for this poor life seemed to last too long for them. *Tales lacrimas fudit Job quando dicebat. Tædet anima mea vitæ meæ*—Woe is my soul that I abide here so long. Such tears shed the holy prophet when he said these words, *Heu mihi! quia incolatus meus prolongatus est*—Woe is me that I must dwell in a strange land, and that my life here is so prolonged. *Hoc autem dixit quia non habemus hic manentem civitatem, sed in cælis debet esse conversatio nostra.* The holy man said that, because we are all here as exiles. But our abode is in heaven if we strive thereafter—*Justus autem cum languet desiderio patriæ cælestis quando fudit lacrimas contemplationis.* The righteous man, who with his heart and with his eyes looketh into heaven and seeth the endless bliss to which all God-fearing men are invited, and turneth then his love thereto, will soon long after it. And when he greatly longeth thither and cannot appease himself, he sendeth [thither] his thoughts and his hope with his hot tears. *Has lacrimas fudit sponsa sponso, quando dicebat, Trahe me post te.* Such tears wept the holy wife for her husband, when she said, 'Lord, draw me after thee, for I may not come to thee except thou help me.' *Utrasque lacrimas, scilicet peregrinationis et contemplationis, fudit apostolus fortassem cum dicebat. Cupio dissolvi et esse cum Christo.* Loathsome is this to me! Each of these tears shed, I think, the holy apostle, when he said, *Cupio dissolvi, &c.*—Hateful to me is this earthly life, and I long for Christ. *Hæ quatuor lacrimæ sunt quatuor aquæ, de quibus lavari jubemur, per Isaiam dicentem, Lavamini, mundi estote.* These four

forbisne of him seluen. þat we sholden biwopen ure elch oðres sinne. *and* wosiðes. *and* forlete lahtres. *and* idele songes. Swiçh wop is fremful to wassende mide sinnes. *Plerumque etiam tetulo*¹ *uite presentis affecti. fudere lacrimas peregrinationis.* *and* oðer hwile þe holie men shedden here teares for lif of þis worelde for þat hem þuhte þat tis arme lif hem² lastede. *Tales lacrimas fudit iob quando dicebat. Tedet anima mea uite mee.* wuo is mi soule þat ich bide here swo longe. Swiçhe teares shelde þe holie prophete. þo þe he þe word seide. *Hec michi quia incolatus meus prolongatus est* wumme þat ich ðual wunien on unewðe erde. *and* þat min biwist is toged here swo longe. *Hoc autem dicit quia non habemus hic matrem ciuitatem. sed in celis debet esse conuersatio nostra.* Det seide þe holi man for þat we beu here alle on fleme. Ac ure erd is on heuene* : gif we þar-after aueleð. *Iustus autem cum languet* *Desiderio patrie celestis quando fudit lacrimas contemplacionis.* Ðe riht-wise man þe mid his heorte *and* mid his egen bihalt into heuene. *and* seof þe endelese blisse. þe alle godfruchte men ben to clepede. *and* a turneð þenne his luue perto. him wile sone longe þar after. *and* þenne him swiçe longeð þider. him seluen leðien ne mai. he sent his þoht : *and* his to-hope mid his hote teares. *Has lacrimas fudit sponsa sponso. quando dicebat. Trahe me post te.* Swiçhe teares wicp þe holie spuse uppen hire spus. þo þe he seide lauerd drah me after þe. for ich ne mai eumen to þe bute þu me helpe. *Utrasque lacrimas. scilicet peregrinationis. et contemplacionis. fudit apostolus fortasse etiam dicebat. Cyprio dissolui et esse cum christo. loð is me þis. Eixer pese teares shedde ich wene þe holie apostel þo þe he seide. Cyprio dissolui. et cetera. Loð is me þis eorðeliche lif. and me longeð to criste. He. iij.^{or} lacrimae. sunt. iij.^{or} aque. de quibus lauari iubemur. per ysayam dicentem. Lavamini mundi estote. Ðes fower*

^a Instead of 'and turneð þenne . . . teres' the Lambeth MS. reads 'him wile sone longe þiderward and hwenne he ne mei þider come also raðe as he walde : he send þider his hate tores.' For leðien we ought, I think, to read leðen (= luf'an, liðan), to travel, go. The translation then would run thus:—And when he greatly longeth, and he himself is unable to go [there], &c. See Old English Homilies First Series, p. 157.

¹ tetulo.
They shed
tear because
weary of the
world

² If he hem
raid to longe.

[Ps. cxlv. 5.]

Our abode is
in heaven.

* p. 107.

The good man
sent his
tears there.

Four kinds of
tears.

kinds of tears that I have here mentioned, are the four waters in which we should wash ourselves, as our Lord bade us by Isaiah the prophet, thus saying, Wash you and continue clean. *Lacrima autem compunctionis, amara ut aqua maris*. The weeping that man weepeth for his own sins is very bitter, like salt water, and is therefore called sea-water. *Lacrima compassionis est tepida sicut aqua nivis, quæ defluit ad calorem solis*. The weeping that a man weepeth for his fellow christians' woe cometh from the warm heart as the sun heateth the snow and melteth it to water. *Lacrima quidem peregrinationis comparatur aquæ fontis, quia sicut hæc ebullit de terra, sic illa de cordis angustia*. The tears that a man weepeth because he is sorry that he must dwell in hateful abode, are named well-water, for they well (flow) from the heart's roots as water doth from the well. *Lacrimæ vero contemplationis comparantur aquæ rosis, quia sicut illa nutu Dei curritur ab imo in altum, ita ille emanant propter alti desiderium*. The tears that a man weepeth for longing to heaven are called rain-water or dew-water ; for as the sun draweth water from the earth up to the clouds and thereof cometh rain, so the Holy Ghost draweth man's love to heaven, and causeth him to long greatly to go thither, and for that longing he washeth his face with his tears. These four kinds of tears wept our lord St. James, and in these four waters he washed himself from sins, and then sowed in woe that which he shall again hereafter mow in bliss. *Quæ sunt semina ? qui manipuli ? Verba veritatis, opera caritatis*. The seed that he sowed was true words and deeds of mercy ; the blossoms (or fruit) that he shall hereafter mow are *Lux perpetua, salus æterna, lætitia sempiterna*, that is, lasting light and endless salvation, and eternal bliss with angels in heaven's kingdom. Let us now follow the lord St. James's fair example, and go with our heart and with our feet out of unbelief into right belief, and from good unto better, and sow noble words and good deeds ; and weep the four kinds of tears, and with the waters that I before spake of wash ourselves clean from our sins, and have in us what his name denoteth. *Jacobus interpretatur supplantator viciorum*. Jacob in book-language

kinnes teares. þe ich haue here seid. ben þe fower wateres þe we shulen us one wasshen. also ure drihten us bad. bi y-ayas þe prophete þus queðinde. wascheð gin! *and* wunieð elene. *Lacrima autem compunc[t]ionis! amara ut aqua maris* **De** (1) sea water; wop þe man wepeð for his agene sinne is swiðe bitter also saltwater. *and* þere-fore is nemmed se water. *Lacrima compassionis est tepida sicut aqua nivis. que defluit ad calorem solis.* **De** wop þe man wepeð for his emeristenes wowe. * p 16a. cumeð of þe wliche heorte. also þe sunne hete þe snow. þat he hit for-melteð to watere. *Lacrima quidem peregrinationis comparatur aqua fontis. quia sicut hec bullit de terra sic illa de cordis angustia.* Þe teares þe man wepeð. for þat him wo beð. þat he wunie shad on loðe erde: ben nemmed welle water. for þat he walleð of þe heorte rotes: swo water doð of welle. *Trivium vero contemplationis comparantur aqua rosis. quia sicut illa nutu dei currunt ab imo in altum: ita ille emittunt propter alti desiderium.* Þe teares þe man wepeð for longenge to heuene ben eleped rein water. oðer deu water. for þat also þe sunne teð water fram eorðe up to þe wolene! *and* þer-offe cunneð reines. swo þe holi gost teð þe mannes laue to heuene. *and* makeð þat him longed swiðe pider. *and* for þat longenge wasseð his neh mid teares. Dese fower kinne teares wiep ure louerd *Seint* Iame. *and* on þese fower wateres wuesh him seluen of sinnes. *and* siew þo on wowe: þat he shal eft on blisse mowen. *Que sunt semina! Qui manipuli! Verba ueritatis. Opera caritatis.* þe sed þat he sew were soðe wordes. *and* mild heorte dedes. þe blostmes þe shal eft mowen: ben. *Lux perpetua. Salus eterna. Letitia sempiterna.* þat is ilestende lilt. *and* undelese hele. *and* eche blisse mid angles in heueneriche. folge we nupe þe louerd *Seint* iames faire forbisne. *and* gon mid ure heorte. *and* mid ure fote ut of unbileue. in to rihte bileue. *and* of gode in to betere. *and* swo¹ eðele word. *and* edie deden *and* wepen þo fuwer kinne teares. *and* of þe fower wateres þe ich er embe spec: wassen us elene of ure sinnes. *and* hauen on us þat his name bitoeneð. *Iacobus interpretatur supplantator uiciorum.* Iacob on hoc leden is icleped on englishe under-plantere of fule

These tears
are four kinds
of waters:

(1) sea water;

(2) snow
water;

(3) well water;

(4) dew or
rain water.

St. James
wept these
four kind
of tears.

¹ so in MS:
red sowen.
* p. 109.

The meaning
of the name
James.

is called in English 'supplanter of foul customs.' *Et merito, supplantavit enim vicia, bene vivendo, in se docendo bene vivere, in aliis.* And rightly he was called Jacob, for he supplanted foul customs by himself with his pure manner of life. So ought we all to do, both clergy and laity, and with fair lore receive God's word. *Quod nobis præstet, qui sæcula per omnia regnat. AMEN.*

XXVI.

ST. LAURENCE.

Qui parce seminat parce et metet, et qui seminat in benedictionibus de benedictionibus et metet. Our lord St. Paul, the greatest of all teachers next to our Saviour himself, speaketh in the holy book and exhorts both clergy and laity to God's words and to good deeds. *Specialiter quidem monens nos, ut ait Gregorius, ad sanctæ prædicationis officium, generaliter vero hos, et illos ad salutarem obedientiam mandatorum.* The clergy he admonishes to instruct well [the laity], and both clergy and laity he exhorts to lead a good and pure life, and saith that each man shall receive recompense for his former deeds, and according as he ordereth now his deeds so shall his reward hereafter be estimated, and thus said, *Qui parce seminat, parce.* The man that soweth little shall mow (reap) little, and he that soweth in blessings shall reap in blessings; that is to say, the man who doeth well shall be well recompensed. *Sacra scriptura nomine seminis appellat tria, scilicet, hominis progenituram, Dei verbum, opus bonum.* Holy book commonly nameth three things as seed; one is man's progeny, the second is God's word, the third is good deeds. Our Saviour called man's progeny seed when he spake with the holy man Abraham of his offspring, and said that so great a people should spring from him that no man should be able to number them any more than one may number the stars in heaven, and thus said, *Suspice cælum, et numera stellus, si potes, sic erit semen tuum.* Look up to heaven, said he, and number the stars if thou canst, for so great shall be thy offspring. *Sed advertendum est, quod prudens sator observat et glebæ aptitudinem et temporis opportunitatem.* But as the wise husbandman taketh note

customes. et merito. supplantavit enim vicia! bene uiuendo. in se docendo bene uiuere! in aliis. and rithliche! he was cleped iacob! for he under-plantede fule custumes. of him selfen! mid his clenliche lifode. Swø we agen alle to don. boþe lerede. and lewede. and mid faire lore understonden goles word. Quod nobis prestat. qui secula per omnia Regnat. amen.

¹ So in MS. Read rathliche. St. James supplanted foul customs by himself.

XXVI.

DE SANCTO LAURENTIO.

Qui parce seminat parce et metet. et quia seminat in benedictionibus d. [b.] et Metet. Ure louerd seinte poul hegest alre lorpew after ure helende seluen specð on þe holi boe. and minegeð eiðer hodode. and lewede to goles wordes and to weldede. *Specialiter quidem monens nos. ut ait gregorius ad sancte predicationis officium. Generaliter uero hos². et illos ad salutarem obedienciam mandatorum.* Hodode he minegeð wel to lerede [lewede] hodode. and lewede feir and elene lif to leden and seið þat ech man shal understonden mede of his er dede. and efter þat þe he meðegeð nu his dede. shal eft ben meðeged his mede. and þus queð. *Qui parce seminat. parce. þe man þe litel soweð! he shal litel mowen. and he þe soweð on blescinge he shal eft mowen on blescinge. þat is to seien þe man þe wel doð! he wel underfoð. Sacra scriptura nomine semen is³ appellat. tria scilicet hominis progenituram dei uerbum. opus bonum. holi boe nemneð iwunelich þre þing to sed. on is mannes stren. þat oðer is *godes word. þe þridde is wel dede Ure helende clepede mannes streon sed. þo he spae wið þe holi man abraham! of his stren. and seide þat swo micheł mankin sholde springen of him. þat no man lit ne mihte tellen. nan more þene men mugen tellen þe sterres⁴ on heuene. and þus seide. *Suspice celum et numera stellas si potes. sic erit semen tuum.* Bi-hold up to heuene quað he and tel þe sterres⁴ gif þu miht! for swich shal ben þin of spr[n]g *Set aduertendum est quod prudens sator obseruat. et glebe uptitudinem. et temporis oportunitatem.* Ac also þe wise*

[2 Cor. ix. 6.]

² Originally hos, but the top of the h has been erased and it looks like n. The clergy are admonished to lead a pure life.

³ Read seminis.

Three things spoken of as seed in Holy Writ:

* p. 110.

(1) man's progeny;

(2) God's word;

(3) good deeds.

⁴ MS. sterres.

of two things when he soweth seed (the first is whether the earth be fit for the seed, the second is whether it be right time thereto), so also ought each Christian person, man and woman, to do when they will labour for issue. They ought to take great care that they do it in a proper place and at the right time. There is never any place fit for procreation unless those that procreate are lawfully married, nor indeed is it right time when they should fast or keep holy day. God's word is also called seed in the beautiful parable that our Saviour said to his apostles, thus saying, *Eccit qui seminat, &c.* A husbandman went out and sowed, and some of the seed fell upon the stones and there dried up, and some fell among thorns and perished, and some fell by the way and became trodden under, and fowls devoured it, and some fell upon the good earth, and that throve well. Then the holy apostles begged him to tell them what the fower denoted, and he said as follows—*Semen est verbum Dei, sator autem Christus; omnis vultem qui audit eum manebit in aeternum.* God's word is the seed, and Christ himself is the sower, and he who joyfully listens to God's lore shall have everlasting life in bliss. *Seel est advertendum est quod hoc semen aliquando spargitur tum ore proprio tum ore ministrorum.* But our Saviour soweth his holy word, sometimes by his own mouth and sometimes by the mouth of his apostles and other teachers, who know holy book-lore, and therewith teach God's people. In such wise speaketh the heavenly king with each man to whom he sendeth his holy writ. *In hac etiam satione observa agri competentiam et congruentiam.* And when the instructor of the people soweth his seed he ought to take great care to sow it in proper soil and at the right time, where the hearts of men listen joyfully to God's lore, where God is spoken of, and where God is honoured. Those are fitting earth in which to sow God's word. But those who love their sins and will not forsake them, or have not believed or received God's word, are not fitting earth for the seed of God's word. Every Sunday and other high day is the right time to sow the holy seed, that is God's word, and in church where all church-folks ought to be assembled. *Bonum opus etiam nomine seminis appellatur, tum quia seritur in futuro metetur, tum quia more frugum multiplicabitur.* Good works are called seed for two reasons—one, that as seed is sown at one time, and afterwards the

tilie nineſd geme of two þing þanne he ſed ſoweſd. On is weſer Two things to be taken heed of in ſowing ſeed.
 þe eorſe beo bicumeliche to þe ſede. þat oðer weſer hit leo riht
 time þer to. Alſe [ahte] ech criſte man to don wapman. and wim-
 man þanne lie wilen tulien after ſtrene. lie oȝen to nime michel
 geme. þat hie it on¹ ſtede and on rihte time Niſ nefre no ſtede 1 Read don on bicumeliche ſtede.
 to ſtrene bicumeliche bute hie ben biſpuſed rihtliche to-gedere.
 ne hure riht time þenne men faſten ſhal! oðer halgen. Godeſ² 2 MS. Godeſ.
 word is ec ſed cleped on þe faire forbiſne þe ure helende ſeide to
 hiſ apoſtles. þuſ queſinde *Exiit qui ſeminat. et cetera.* on tilie The parable of the ſower.
 ferde ut and ſew. and ſum of þe ſed ful uppe þe ſton. and dri-
 pere. and ſum ful among þorneſ. and forwarð, and ſum fel bi þe
 wei! and waſ fortreden. and fugeleſ it freten. and ſum ful on
 þe gode eorſe. and þat com wel forð. Ðo beden þe holi apoſtles
 ſeien hem wat þe ſowere bitoeneſd. and he ſeide þuſ. *Semen eſt* God's word is ſeed.
uerbum dei. Sator autem Chriſtuc. omniſ autem qui audit cum
manebit in eternum. Godeſ word *iſ þat ſed. and criſt ſeluen * p. 111.
 þe ſowere. and he þe luweliche bliſteſd godeſ lore he ſhal hau-
 eche liſ on bliſſe. *Set hoc ſemen aliquando ſpargit[ur] tum ore*
proprio. tum ore miniſtrorum. Ac ure helend ſaweſd hiſ holie
 word hwile þurh hiſ hagen muð hwile þurh hiſ apoſtles. and
 oðre lorſeaweſ þe cunnen holie boc-lore. and þermide godeſ fole
 lereſd. A ſwiche wiſe ſpecð þe heuenliche king wið ech man þe
 he to ſendeſd hiſ writ. *In hac etiam ſacione obſerua agri*
competenciam et congruenciam. and þanne folkeſ lorpeaweſ hiſ Things to be regarded by the ſpiritual ſower.
 ſed ſoweſd he oh to nime michel geme þat he hit ſowe on
 bicumeliche eorſe. and on rihte time. þere meunes heortes
 bliſteſd luweliche godeſ lore þere me of godo ſpecð. and þere
 me god wurðeſd. þo ben bicumeliche eorſe godeſ word on to
 ſowende ac þo þe luueſd ſiune and forleten nelleſd. oðer bli-
 cued ne haneſd. ne underſtondeu godeſ word noht ben unbicumeliche
 eorſe to þe ſede of godeſ wordes. Ech ſunedai. and oðer hegh Ifoly ſeed to be ſown on Sunday and on hegh days.
 dai iſ riht time to ſowen þe holie ſed! þat iſ godeſ word. and
 iu chirche þer al elirche folc ohg to ben gadered. *Bonum opus*
etiam nomine ſemen iſ appellatur. tum quia ſeritur in futuro
metetur. tum quia more frugum multiplicabitur. Wel dede iſ Why good deeds are called ſeed.
 cleped ec ſed. for two þing. on iſ. þat alſe me ſoweſd on an time.

fruit is gathered at another time, so also doth man his good deeds now, and in the other world he shall receive everlasting life and bliss. The second reason is that [as of one seed come manifold fruits] so also of one little (unt good) deed a man shall receive manifold and great rewards. *Multa quidem sunt genera bonorum operum, sed hic agitur de uno eorum, scilicet de largitione eleemosynarum, unde prophetam inducit dicentem, dispersit, dedit pauperibus, &c.* There are many kinds of good deeds; but the holy apostle exhorts us here to one of them, that is to distribute alms, and saith that it shall be given to destitute men, and not all to one, but as the holy psalmist David saith, Distribute it so that every needy man that asks it may have something thereof. And so he will do if he (who distributeth it) be wise. All good works are profitable for amendment, but none more advantageous than almsdeeds. *Quia sicut aqua extinguit ignem, ita eleemosyna extinguit peccatum.* For as water quencheth fire, so almsdeed quencheth sin; and if the alms be sold, then it loseth its name and its power. *Quatuor modis venditur eleemosyna, et tunc inde aut populi favor emitur, aut puloris molestia redimitur, aut recompensatio rei temporalis adquiritur, aut debiti beneficii solutio impenditur.* In four ways a man selleth his alms: one is when he buyeth praise therewith. *Et hoc animi morbo laborat fere omnis homo*—And this custom hath almost all men, for nearly every man giveth his alms both for the sake of God and for to have praise, and to be honoured far and near where that he is known. In the second mode a man selleth his alms when he giveth it to such men as he may not refuse, because they are his neighbours or else friends, and thereby frees himself from shame, which he should have if he gave not to them. In the third mode a man selleth his alms when he giveth it to such men as do for him, or have done, or shall do, services and good turns (chares), and thinketh with his alms to requite this man's time (or services). In the fourth mode a man selleth his alms when he giveth them to such men as he ought rightly to help, to feed and to clothe, as the man doth who giveth his alms to father or mother, sister or brother, or others so akin whom he ought rightly to help, to feed and

and gadereð þe blostmes eft on oðer. Also man doð nu his wel dede. and on þat oðer world shal understonden eche lif! and blisse. Oðer is þat [also of on sede cumeð fele-felde westme] also of on eðeliche dede man shal understonden fele-felde. and michele mede *Multa quidem sunt genera bonorum operum* ^{† Set * p. 112.} *hic agitur de uno eorum. scilicet de largitione elemosinarum.* unde p[ro]phetam inducit dicentem. *Dispersit dedit pauperibus* ^{Alms-deel the best of good deeds.} et cetera. Fele kinne weldede ben. ac þe holie apostol munegeð here to on of hem. þat is almes-delen. and seið þat me hit shal giuen hauenlese men. and noht al on. Ac also þe holie salmwrihte dauid seið. dele hit swo þat ech nedi þe lit bisekeð haue sum ping per-of [swo he doð*] gif he wis beoð þe hit deleð. alle wel dede beð fremfulle to sinbote. ac uon fremefuler þanne almes-deled¹. ^{1. De al delin.} *Quia sicut aqua extinguit ignem! ita elemosina extinguit peccatum.* for also water queucheð fur! also almes queneheð sinne. and gif man selleð þe almes! þenne for-lest heo hire name. ^{Do not sell thy alms.} and hire milite. *Quatuor modis uenditur elemosina et tunc inde. aut populi fauor emitur. aut pudoris molestia redimitur. aut recompensacio rei temporalis adquiretur. aut debitum² beneficii seculo³ inpenditur.* On fuwer wise man sulleð his almes. on. is. þenne he bihð per mide here word. *Et hoc animi morbo laborat fere omnis homo. and þis eustume haueð mestwat alle men.* For þat welnehg eeh man gifeð his almesse eiðer for godes lue. and for hauende hereword. and for to ben wurðed fer and ner! þe þe he cnowen is. On oðer wise man silleð his almes þanne he it gifeð swiche men þe he wernen ne mai for he his neghebore beoð. oðer elles frend. and þermide leseð him ut of shame þe he hauen sholde gif he him ne geue. On þe þridde wise man selleð his almesse. þenne he gifeð swiche men. þe him doð oðer don haueð wike and cher. oðer don shal. and þeneheð þis mannes wile boht mid *þe almesse. On þe feorðe wise man silleð his almes þenne he gifeð swiche men þe he aghte mid rihte to helpe! to feden. and to shruden. Also þe man doð. þe gifeð his almes fader. oðer moder. suster. oðer broðer. oðer oðre swo sibbe! þat he aghte mid rihte to helpen to feden.

In fainter ink above the line.

^{Alms may be sold in four ways:}

^{1. Originally delat.}

^{2. Broad solution.}

^{(1) When given for the sake of getting praise;}

^{(2) To avoid the reproach of his neighbours;}

^{(3) For good services;}

^{(4) When a man gives alms to those whom he is bound to support.}

clothe. And all the alms that a man doth specially to please God, they all quench sin and intercede for the penitent to our Lord ; and all that a man doth in any other wise and for other causes, though it be done for God's sake also, nevertheless he selleth it (alms) and receiveth here the reward thereof, and never again shall he receive any, as our Saviour saith in the gospel, *Amen dico vobis, receperunt mercedem suam*—Of a truth I say unto you that those who do their good works for to have reward in this life, shall not have any reward in the other world. But for all that a man doth specially for God's love, he shall have eternal life in bliss, and his reward shall be then determined according as it is merited here, as our Lord saith in the gospel, *Eadem mensura qua mensi fueritis, remetietur vobis* ; with the same measure that ye mete now your good works, your reward shall be meted out. This the holy apostle said as I previously mentioned. *Quia parce seminat, parce et metet*. Each man shall hereafter reap according as he now soweth, and he that soweth in blessings shall afterwards reap in blessings ; and that is every man that joyfully listeneth to God's lore, and according to his ability distributes alms, and deserves that men should bless him and pray for him ; and may our Lord Jesus Christ for their prayers give him his blessing, that is the everlasting habitation and bliss in heaven. *Quod nobis præstet qui secula per omnia regnat*. AMEN.

XXVII.

ASSUMPTION OF ST. MARY.

*M*aria virgo assumpta est ad cæthereum thalamum, &c. One of the holy epistles that is read herein to-day brings us blissful tidings of a blessed maiden who was espoused to the heavenly king as his wife, and saith that he fetched her home. Listen now what maiden this is, and what she is called, and where she was fetched, and who led her, and how and whither ; and learn, if we may, to follow her, for we are all invited thither. Of this maiden speaketh the holy book and saith, *Hæc est virgo virginum, regina cælorum, domina angelorum, mater et filia regum omnium*. This maiden bore our Lord Jesus Christ, the father of us all, of her holy body, and her virginity nevertheless was

and to shruden. and al þat man doð for sunderlepes to quemen ^{Abus-died}
 gode. alle hie quencheð sinne. and þingeð þe sinbetinde to ure ^{quethes son}
 drihten. and al þat man doð on oðre wise and for oðre þinge
 þeþg hie ben don ee for godes luue. naðeles hie hit sellen. and
 here understonden þer-of mede and nefre eft non. also ure
 helende seið on þe godspelle. *Amen dico uobis receperunt*
mercedem suam. To soðe ich giu seið þat þo þe don here
 weldede for to hauen mede on þis liue ne shulen hie hauen
 no mede on þat oðer world. Ac al þat man doð sunderlepes ^{All those who}
 for godes luue. he shal hauen eche lif on blisse. and his mede ^{do on this li}
 shal ben þaune garked: also hit beoð here aueted. also ure ^{for godes luue}
 drihten seið on þe godspelle. *Eadem mensura qua mensi fueritis* ^{shall be re-}
remicietur uobis. Bi þat ilke met þe ge meteð nu giwer ^{warded in}
 weldede: shal þen meten giwer mede. þis seiðe þe holie apostel.
 also ich er seiðe. *Qui parce seminat. parcat et metet.* Ech man
 sul eft mowen bi þan þe he nu soweð and he þe soweð on bles-
 cinge. he shal eft mowen on blescinge. and þat is ech man þe
 luueliche lufi]steð godes lore. and bi alle here mihte almes
 delen. and auelen þat men hem blescen. and for hem bidden
 and ure louerd iesu erist for here bene giue hem his blescinge.
 þat is echeliche erding. and blisse on heuene. *Quod nobis*
prestet qui secula per omnia Regnat. AMEN.

XXVII.

(ASSUMPTIO S. MARIE VIRGINIS.)

MARIA uirgo assumpta est ad ethereum thalamum. et cetera. ^{p. 114.}
 On of þe holie writes þe ben red herinne to dai bringen ^{Of the As-}
 us blisfulle tixinges. of an edie meiden. þe was iferen biþused ^{sumption of}
 þe heuenliche kinge. and seið þat he hes fette hom. Lusteð nu ^{the Virgin}
 wich maiden þat is. and hwat he hatte. and hware he was fet. ^{Mary.}
 and hwo hire ledde. and wu. and hwider. and eunnen gif we
 mugen eumen after. for þan þe we ben alle boden pider. Of þis ^{Mary is uirgin}
 maiden speeð þe holie boc: and seið. *Hec est regina uirginum.* ^{of uirgin.}
Regina celorum. Domina angelorum. Mater et filia regis regum ^{queen of}
omnium. Dis maiden bar ure louerd iesu erist ure alre fader: ^{heaven, and}
 of hire holie lichame. and nis hire maiðhod pere fore noht a- ^{lady of angels.}

not impaired. She is the daughter of the heavenly king and also his mother, and maiden of all maidens and queen of heaven, and lady of angels. Her name is Mary, *quod est interpretatum stella maris*, that is in English, 'sea-star.' When the seafaring men see the 'sea-star' they soon know whither they shall hold their course, for the star's light is a good leader for them. *Mundus mari comparabitur quia fluctus erigit naves obruit ; ita mundus effluit, dum opes confert ; refluit, dum aufert, turbine, id est, ultione divina vel fraude diabolica turbatur. Discordiarum motus concitat, ecclesiarum pacem perturbat.* This world is called sea, which floweth and ebbeth : and so doth also this world—it floweth when it gives world's weal, and it ebbeth when it taketh it away again. Storms fall upon the sea and disturb it, and God's vengeance cometh on this world to take vengeance on the sins of sinful men, and even on just men who dwell near them ; and it [God's vengeance] depriveth them sometimes of their cattle, sometimes of other possessions, and sometimes of their health, and sometimes of their life ; and sometimes the devil hinders them in many ways, and harmeth them and injureth them, and stirs up among them strife and war, and withdraws (or disturbs) true love, and destroyeth right belief. And as the 'sea-star' sheddeth light from herself that lighteth seafaring men, so this blessed maiden St. Mary, from her holy body, sheddeth the true light that lighteth all bright things upon earth and also in heaven, as St. John saith in his gospel, *Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.* He is the true light that lighteth all men that cometh into this world, and are illumined. And on account of this light this holy maiden is called 'sea-star.' She was fetched from her desert habitation where she was found, *scilicet, in terra deserta in loco horroris et vastæ solitudinis*, that is to say, in a desert land and in a horrible place. That land is called desert ; that is to say, it has without tillage long lain idle : and wilderness it is called, if many roots (or weeds) grow therein. This world's abode is compared to a desert, because that it has long lain idle without holy tillage, *hinc ex quo veteres emigravere coloni*, ever since the old tillers (husbandmen) went hence. The while that they were here they turned over the earth and cast good seed therein, and it waxed and throve well and brought forth various and many fruits. But after that they went

wemmed, hie is þe heuenliches kinges dohter *and* ee his moder. *Mary is the queen of heaven.*
and alre maidene maide. *and* heuene quen. *and* englene lasdi¹.
 hire is to name maria *quod est interpretatum stella maris* Ðat
1 Ms. lasdi.
 is on englis sæ sterre. Ðan þe safarinde men seð þe sa sterre. *Her name signifies 'sea-star.'*
 hie wuten sonc wuderward hie sullen weie holden. for þat þe
Mundus mari comparabitur quia fluctus erigit. naues obruit. Ita mundus effluit: dum opes confert. refluit: dum aufert. turbine, i[d est] ultione diuina. vel fraude diabolica turbatur. Discordiarum motus concitat. ecclesiarum pacem perturbat. Ðis wored is cleped sæ. þe floweð *and* ebbeð. *This world is like the sea.*
 swo doð ee þis wored floweð. þanne he wored-wunne gieuweð.
and ebbeð: þanne hie lit eft binimeð. Storemes falleð in þe
God's vengeance and wrath are the forms that trouble the world.
 sæ. *and* to-worpeð hit. *and* goles wrake cumeð on þis wored to
1 p 115.
 wrekenðe on sunfulle men here gultes. *and* forþan *onrih[t]wise
 men þe hem neih wunien. *and* binimeð hem hwile oref. hwile
 oðer aihthe. *and* hwile here hele. *and* hwile here ogen lif. *and*
 hwile lat te deuel hem on fele wise. *and* haremeð hem. *and*
 shendeð. *and* wecchieð among hem flite. *and* win. *and* fordraueð
 soð luue. *and* struieð rihte bileue. And also þe sa storre shat
 of hire þe liht. þe lihteð sa farinde men. also þis edie maiden
 seinte marie. of hire holie licame shedeð þat soðe liht. þe lihteð
 alle brihte pinges on eorðe. *and* ee on heuene. also *Seint*
Iohannes saið on his godspel. *Erat lux uera que illuminat omnem hominem uenientem in hunc mundum.* He is þat soðe
 liht. þe lihted alle men. þe on þis wored cumeð. *and* alcomed
 beu. And for þis leome is þat holie maiden cleped sa sterre. Hie
On account of this light the Virgin Mary is called 'sea-star.'
 was fet of weste wunieuwe þar he funden was. *scilicet in terra deserta in loco [h]orri[or]is et uaste solitudinis.* Ðat is to seien
 on weste londe. *and* on grisliche stede. Weste is cleped þat londe
 þat is longe tilðe atleien. *and* wildernesses ges² þare manie rotes
 onne waeseð. Ðis woredles biwest is efneð to wastene: for þat
2 Read left.
 þe hit is ferren atleien holie tilðe. *Hinc ex quo ueteres emigrare coloni.* Aure seððen þe ealde tilie henue wenden. Ðe hwile
 þe hie here waren. hie wenden þe eorðe: *and* wurpen god sad
 þaronne. *and* hit waexs. *and* wel þeagh. *and* brahte forð biostines
 fele *and* manie. Ac seððen hie henen wenden: atlai þat lond
The Holy Landmen who sowed good seed have long since departed.

hence the land lay idle and unturned, and became a desert covered all over with roots, and so became a wilderness. Now birds and wild animals and reptiles dwell therein. This land that I now speak of is the people that now live. The old husbandmen were the holy teachers, prophets, apostles, popes, archbishops, bishops, priests, who led a holy life. The husbandmen turned up this land that was previously down, when they by their wise words turned man's heart from earthly to heavenly thoughts, from unright to right, from whoredom to purity, from evil vices to love God and to obey Him; and afterwards they sowed on this land God's word for seed, and it took root in their hearts and waxed and throve well, when the people listened diligently to God's word and firmly observed it, and led their lives according to it. But now has this land lain idle and for a long while has been so, for those that should till it, the teachers of holy church, sowed more diligently the devil's seed than our Lord Jesus Christ's, and by example of their foul manner of life invited men to hell and not to heaven. God's seed is God's word, which men sow in church in psalms and in songs, and in lessons and sermons, and in faithful prayers which the clergy sow seldom and carelessly. The devil's seed is idle, unprofitable, and evil words, opprobrium, scorn, stories, songs, jangling, double speech, cursing, leasings, swearing, and all deceitful speeches, &c. Many clergy speak as the laity, as our Lord said through the mouth of a prophet, *Erit sicut populus sacerdos*—the priest shall lead his life as the lay man: and so they do now, and somewhat worse; for the lay man honoureth his spouse with clothes more than himself, and the priest not so his church, which is his spouse, but adorns his servant, who is his whore, with clothes more than himself. The church cloths are utterly rent and old, and his woman's must be whole and new. His altar cloth large (coarse) and soiled, and her chemise small (fine) and white. And the aube soiled and her smock white, the head-linen black and her wimple white, or made yellow with saffron. The mass-cloth of common fustian, and her mantle green or burnet (*or* brown). The corporas soiled and mis-shapen, her hand-cloths and her table-cloths made white and pleasant to look on. The chalice of tin, and her cup of mazer, and her ring of gold; and the priest is so much the worse than

unwend. *and* bieam waste. *and* was roted oueral. *and* swo bieam wilderness. Nu wunieð þer inne fueles. *and* wilde deor. *and* wurmes. Ðis lond þe ich nu of speke. *is þat mennisse þe nu liueð. * p. 116.

Ðe olde tilien waren þe holie lorðewes. *prophetes apostles. popes archebissopes. bissopes. prestes. þe holie lif ladden.* Ðe tilien wenden þis lond þat up! þat was ar dun. þanne hie mid here wise word turneden mannes herte fram eorðeliche þankes. to heuonliche þanke. fram unrihte to rihte. fram hordom to clenness. fram alle iuele lastes to luuien gode. *and* heren him. And after þat sewen on þis lond godes word for sede. *and* hit morede on hure heorte.

The old husbandmen were prophets, apostles, popes, &c.

and weacs. *and* wel þeagh. þanne þat fole godes word gienliche listede. *and* fastliche hield. *and* ter after here lif ladden. Ac nu is þat lond tilðe atlein. *and* ifuren was. for þu þit¹ sholden tilien. ¹ i.e. þe lit.

Ðo þe lorðewes of holie chireche. þe sewen giencluker þe defles seð! þan ure louerdas ihesu crist. *and* mid forþine of here fule listode.

The teachers of holy church now saw the devil's seed rather, and lead men to hell instead of to heaven.

beden men to helle *and* naht to heuene. Godes seð! is godes word. þe men tilien in chireche. on salmes. *and* on songes. *and* on redinges *and* lorspelles. *and* on holde bedes! þe lorde men

The devil's seed is idle, useless words, scorn, &c.

selde *and* gemelesliche sowen. Ðe defles seð! is idel. *and*

unnet. *and* iuele word. hoker. *and* scorn. spel. *and* leoð. cheast. *and* twispeche. *and* curs. *and* leasings. *and* sware. *and* alle swikele speeches. And oðre fele lerdemen speken! also lewede.

also ure drihten seide þurh anes *prophetes* muðe. *Erit sicut populus sacerdos.* Prest sal leden his lif also lewede men. *and*

The priest lives like the layman, only far worse.

swo hie doð nuðe! *and* sumdel werse. For þe lewede man wurðeð his spuse mid cloðes more þane mid him seluen. *and*

He honours his concubine more than his lawful spouse, the Church.

prest naht sis² chireche þe is his spuse! ac his daie þe is his hore awleneð hire mid *cloðes. more þan him seluen. Ðe chire[che]

² i.e. swo hit. p. 117.

cloðes ben to brokene! *and* calde. *and* hise wiues shule ben hole! *and* newe. His alter cloð great *and* sole! *and* hire clenise

smal. *and* hwit. *and* te albe sol! *and* hire smoc hwit. þe haued line sward! *and* hire winpel wit. oðer maket geleu mid saffran.

Ðe meshakele of medeme fustane! *and* hire mentel grene oðer burnet. Ðe corporeals sole! *and* unshapliche. hire handcloðes.

³ There is unperf. et, and locks the l.

and hire bord cloðes makede wite. *and* lustliche on to siene. Ðe caliz of tin! *and* hire nap of mazere. *and* ring of golde.

the layman, the more he honoureth his whore than his spouse [the church]. Priests are those whom the apostle speaketh of, thus saying, *Quorum deus venter est*. Their belly is their Christ, and all evil examples they manifest in themselves, and the laity diligently follow them, and exhibit practices like wild animals, some like bears, some like wolves, some like other animals. And as the fowls (birds) fly from one place to another and are never steadfast, so do these people—they fly from ill to worse in speech and in deed, and they bring into their hearts pride, wrath, envy, and hatred, and other evil vices, just as reptiles breed in the wilderness, that is in this world, this horrible place to dwell in ; for here is hunger and thirst, and old age and sickness, and debate and strife, and aching, smarting, sorrowfulness, weariness, and other great woes. Of such may men be afraid who know any good. Again, in this abode there is a great desert void of holy virtues ; all right is laid low and wrong is raised, as the wise man said, *Nusquam tuta fides, non hospes ab hospite tutus*. There is nowhere any truth, for the guest is not sure of the host nor either of the other, *Non socer a nuro*, nor the father-in-law of his son-in-law. *Fratrumque gratia rara est*. Seldom one brother trusteth the other. *Filius ante diem paternos inquiri annos*. The son wisheth the father's death before his day has come. *Imminet exitio vir conjugis, illa mariti*. The wife would that her lord were dead and he that she were. From this desert and horrible place was fetched this holy maiden of whom I speak, that is our lady St. Mary, and the heavenly king fetched her, as the prophet saith in his discourse, *Tenuisti manum dexteram meam*, &c. Thou didst hold my right hand and didst lead me in thy will and received me with honour. *Ter ascendit primo quidem passibus corporis ante templum ab imo quindecim graduum, usque ad summum. Secundo, in templo passibus mentis de virtute in virtutem, ubi videtur deus deorum in Syon. Tertio, corpore et anima assumpta in celum*. Three times this holy maiden ascended—first bodily, when she was three years old, before the temple upon the ladder of fifteen steps, from downwards (bottom) to upwards (top), without man's help. The second time she went up into the temple spiritually

And is þe prest swo muchele forcuðere, þanc þe lewede. Swo he wurðeð his hore more þan his spuse. Prestes ben þo, þe apostel of specð, þus queðende. *Quorum deus nenter est.* Here wombe is here crist, and alle iuele forhisne hie ippen of hem seluen, and te lewede men hem zierneliche folegen, and teð forð geres after wilde deore. Sume after beore, sume after wulue, sume after oðer deor. And also þe fugeles fram o stede to oðer, and ne ben nafre stedefaste, swo doð þis mamisse flieð fram iuele to werse, on speeche, and on dede, and bringeð on here heorte oregel, and wraðe and onde, and hatinge, and oðer iuele lastez, also wurems breden on wilderne þat is þis worlð, þis grisliche stede on to wunien. For here is hunger, and þurst, elde, un hale, flit, and win, eche, and smertinge, sorowesse, werinesse, and oðre wowe muchel. Of swilch mai gisen men þe ani god cummen. Eft sone on þis biwiste is muchel weste of holie milite, Al riht is leid; and wogh *arered also þe wise queð. *Nusquam tuta fides non hospes ab hospite tutus.* Nis nowr non trewðe. * p. 118. for nis þe gist siker of þe husebonde; ne noðer of oðer. *Non socer a nuro Ne þe aldefader of hi[s] oðem. Fratrumque gratia rara est.* Selde leueð þe broðer þat oðer. *Filius ante diem ante diem¹ paternos inquirat annos.* Ðe sunc wussheð þe fader¹ So in MS. deað, ar his dai cume. [I]nminet exicio vir coniugis, illa mariti. Wif wolde þat hire louerd dead ware, and he þat hie ware. Of þesse waste and grisliche stede was þis holi maide fet þe ich of speke, þat is ure lakli seinte marie, and hire fette þe heuenliche king, also þe prophete seið on his stefne. *Tenuisti manum dexteram meam, et cetera.* Ðu helde mi riht hond, and leddest me on pine wille and understode me mid wurðshipe. *Ter ascendit, primo quidem passibus corporis ante templum ab imo quindecim graduum, usque ad summum. Secundo in templo passibus mentibus² de uirtute in uirtutem, ubi uidetur² deus deorum in syon. Tercio corpore, et anima assumpta in celum.* Þreo siðes stegh þis holie maiden, crest lichamliche þo hie was þreo zier heold, liforen þe temple on þe steire of fiftene stoples, fro nepewarde to uuewarde, wiðute mannes helpe. Oðer siðes³ hie stegh in þe temple gostliche, fram milite to milite forte³ So in MS.

They exhibit the habits of wild beasts

This world is a desert, being devoid of all holy virtues.

Mary was taken from this world by holy angels.

² Read mentis.

³ She had three abbeys.

from virtue to virtue, until that she beheld the lord of all virtues, as she wished to. The third time she ascended on this day when angels bore her with soul and body into the heavenly habitation, where she was honourably received. And Solomon the wise, who was king in Jerusalem many hundred years before this, saw these marvellous ascensions as manifestly as if he had lived at this day, and marvelled thereof and said, *Quæ et ista quæ ascendit sicut aurora, consurgens pulchra ut luna, electa ut sol*—Who is this that ascendeth as the dawn, fair as the moon, choice (adorned) like the sun? May our lady St. Mary, as surely as she was on this day exalted into heaven, bear our petition to our Lord Jesus Christ, and may he give us eternal bliss in heaven. *Quod ipse prestare dignetur qui vivit et regnat per omnia secula seculorum. AMEN.*

XXVIII.

OF THE DEAD.

*L*ibera me domine de morte eterna in die illa tremenda, quando celi morendi sunt et terra, dum veneris judicare seculum per ignem. Dies illa, dies iræ, calamitatis et miserie, dies magna et amara valde. The life-holy man Job, whom the book speaketh of and saith, *Erat vir ille simplex et justus, et timens deum, ac recedens a malo*, he was meek in word, and just in deeds, and God-fearing in mind, and innocent withal, and therefore pleased our Lord so well that he praised him above all men and said, *Non est similis in terra*—There is none other on earth like him. This holy man had three states of life; the first was in great worldly prosperity, as the book saith, *Perdidit omnem substantiam ejus filios et filias. Cum quoque ejus gravi vulnere vulnerata est.* And our Lord who loved him so much gave the devil leave to deprive him of his cattle, and of his property, and of all his children, and of all the worldly wealth that he enjoyed. And the devil did so; and after that afflicted his body, and thereon brought so much sickness through his dire crafts, that the body [of Job] became brim-full of wounds, and from each wound there welled out virus, so that no man might come near him on account of the stench; Not even would his wife, whom he had so greatly honoured, but most

pat hie alre mihtene louerd biheold also hie hit wolde. De
 pridde siȝe hie stehȝ pis dai ȝo engles hire beren mid soule *and* The third we
 commemorate
 to-day.
 mid lichame. in to þan heuenliche bure; þar heo was wurðliche
 *understonden. *and* salomon þe wise þe wes fele hundred wintre *p. 119.
 þer bifore king in ierusalem sehȝ þese wunderliche stienge. also
 suterliche also he pis dai were. *and* wundraele þer offe; *and*
 seide. *Que est ista que ascendit sicut aurora consurgens pulchra
 ut luna electa ut sol.* Hwat is þis þe a-tihȝð also dai ricme.
 fair also mone. icoren also sunne. Vre lufdi *Seinte Marie.* also
 wisliche also hie þis dai was hounen in to beuene. bere ure arende
 to ure louerd ihesu crist. pat he ȝife us eche bliſse on heuene.
*Quod ipse prestare dignetur qui uiuit et Regnat per omnia
 secula seculorum. amen.*

XXVIII.

DE DEFUNCTIS.

*L*ibera me domine de morte eterna in die illa tremenda, quando
 celi movendi sunt et terra. dum veneris iudicare seculum
 per ignem. [D]ies illa, dies ire. calamitatis et miserie, dies
 magna et amara valde. De lif holi man iob þe þe boc of specȝ. The character
 of Job,
and saiȝ. *Erat uir ille simplex et iustus. et timens deum. ac re-
 cedens a malo.* he was admod on worde. *and* rihtwis on dede.
and godfruht on þonke. *and* loȝles mid alle. *and* þerefore likede
 ure drihten swo wel pat he herede him ouer alle men; *and* seide.
Non est similis in terra. Nis on eorȝe non oȝer his liche. þis holi
 man hadde þre biwistes þe forme was on michel worlde wele. also
 þe boc seiȝ. *Perdidit omnem substantiam eius. filios. et filias. Caro* and his three
 conditions.
 The first was
 one of worldly
 prosperity;
quoque eius graui uulnere uulnerata est. and ure drihten þe him
 swo michel luuede ȝaf lene þe druel to binimende him his oref.
and his ahte. *and* his children. alle. *and* alle þe worlde winne þe
 he weald hadde. *and* þe deucl swo dide. *and* after þan toe his the second of
 pain and
 poverty;
 * p. 120.
 ogen lichame. **and* þer one brohte swo michel sienesse pureh his
 þre creftes. pat te lichame warȝ bretful of wunden. *and* at eche
 wunde wul ut atter. Þo ne mihte no man for stenche cumen
 him enden. ne his wif nolde. þe he hadde swo swiȝe wurȝed. ac

men scornfully reviled him. The third state he had in such prosperity, that it was twofold greater than the former, as the book saith, *Reddidit deus Job omnia duplicia, et melior fuit ejus finis principio*. Our Lord requited Job twofold what the devil had deprived him of in youth, and in all the weal that he previously possessed, and his end was more blissful than his beginning. And in the intermediate state in which he suffered grievous torments he made a pitiful lamentation, and therein mentioned all his afflictions that he had endured in this wretched world, or should endure in the other. And then he raised his eyes to heaven and his heart to God, and his hands to his breasts, and sorely sighed, and beat his heart (or breast) and intreated God's mercy, thus saying, *Libera me domine, &c.*; deliver me, Lord, from eternal death in the horrible day, that heaven and earth shall quake and be in dread, when thou comest to judge all mankind with fire. Thus the holy man himself prayed, and gave example to all men so to pray; and as often as the priest singeth this prayer at the sepulchre he remindeth all those who are there thus for themselves to pray—*Libera me domine, de morte, &c.* Deliver me, Lord, from eternal death. *Tres siquidem mortes sunt scilicet, una ut supra scripsi; una momentanea, scilicet, corporis quando ab eo recedit anima*. There are three deaths—one is brief, that the body undergoes when the soul turneth from it. All believing men are afraid of death, as the book saith, *Metuentes non metuenda*. They have fear of what they ought not. *Altera diuturna scilicet animæ quando declinat a justitia*. The second death is sometimes long, which the soul undergoes when the body sinneth and separateth herself from righteousness, but of this death are all righteous and God-fearing men afraid, and no others. *Tertiu corporis et animæ simul, quando in ignem eternum mittentur a divina sententiâ dicente, ite maledicti, &c.* The third death is everlasting and endless, and that suffereth man in soul and body together, except his sins be previously forgiven him or repented of, when he shall hereafter on Doomsday arise from the dead, when our Lord, who is both life and death, shall drive him from him to torment, thus saying, *Ite maledicti in ignem eternum*—Depart, ye accursed spirits, into everlasting fire. Of this

niest manne him gremede mid scorne. De pridde biwist he the third of surging prosperity.
 hadde on swich wele. þe was bi twifold more? þane þe forme
 also þe boc seið. *Reddidit deus iob omnia dupplicia et melior*
fuit eius finis principio. vre drihten gield twifoldliche iob. þat
 þe deuel him hadde binumen. on guweče. and on alle þe winne
 þe he erur wield. and warð blisfuller his ende? þene was his
 biginninge. and on þe midleste biwist þe he þolede þe gimere
 pine he makede ane reuliche meninge. and þer oue minegedede alle
 his wrecche siðes. þe he þolede on þis wrecche worlde. oðer in
 þat oðer sholde. and an hefde þo his egen to heuene. and his
 heorte to gode. and his honden to his breste. and sore sihte.
 and his heorte biet. and led godes milce þus quečinde. *Libera*
me domine et cetera. Ared me louerd of eche deače. on þe Joh prayed for deliv-
rance from
eternal death.
 grisliche dai. þe heuene and eorče shulen quakien. of-dred.
 þanne þu cumest to demen al mankin mid fire. þus þe holi
 man him bad. and gaf alle men forbisne swo to bidden. and
 alswo ofte swo prest singeð þis bede at lich huse. he minegeð
 alle ȝo? þe þer ben. hem þus to bidden. *Libera me domine. de*
morte. et cetera. Ales me louerd of eche deače. *Tres siquidem*
*mortes sunt scilicet una ut supra *scripsi. Una momentanea.* p 121.
scilicet corporis quando ab eo recedit anima. Dre deačes beð. There are
three deaths
to which man
is liable.
 on is ečelieh þat þoleð þe lichame. þan þe sowle turneð fram
 him. Of deače ben alle bileffulle men of-dradde. also þe boc
 seið. *Metuentes non metucnda.* Hie habbeð [drede] of þat he
 no sholden. *Altera diuturna scilicet anime quanda declinat a*
iusticia. þat oðer deač is oče[r] hwile long. þat þoleð þe soule?
 þane þe licame senegeð. and sundreð hire fram riht[is]nesse. ac
 of þis deače ben alle rihtwise men and godfrihte of-dradde? and
 non oðre. *Tercia corporis et anime simul. quando in ignem eter-*
num mittentur á diuina sententia dicente. Ite maledicti et cetera.
 De pridde deač is eche and endeles. þat þoleð man on soule and The third
death is
endless.
 on licame to gadere. þane he beð eft on domes dai á-risen of
 deače. bute his sunnes him ben ere forgiuene. oðer bette hwaue
 ure drihten þe is boče lif and deač. driueð him fram him. to
 pine. þus quečinde. *Ite maledicti in ignem eternum.* Witeð ȝie
 awariede gostes in to eche fur. Of þis deač ben alle men

death are all men afraid who believe on our Lord. And Job intreated our Lord that he would deliver him from this death on the sorrowful day when he cometh to judge all the world, when both heaven and earth shall quake for fear. Unbelieving men are called earth, and believing men are called heaven, and they shall scarcely be secure. *Tremebunt etiam angeli et archangeli.* Then shall angels and archangels quake for fear. *Non quia conscientia sua eos accuset, sed quoniam judicem videbunt terribilem.* Angels shall become afraid, not for their sins, for they have none, but because they shall know our Judge's wrath by his stern looks, by his awful speech. When our Lord cometh to judge all mankind, neither in heaven nor in earth but between the two, in the clouds, fire shall come before him, as the prophet saith, *Ignis ante ipsum procedet et inflammabit in circuitu inimicos ejus.* Fire shall burn the earth and all that is therein or thereupon, and shall cleanse all believing men of all the sins that they had renounced or repented of or commenced to repent of, and shall make them sevenfold brighter than the sun, as the book saith, *Fulgebunt justi septies splendidius quam sol.* The righteous shall be sevenfold brighter than the sun, and else would they not be fitting to dwell in heaven. But the unbelieving men, who while alive did not forsake nor repent of their sins, nor firmly promise amendment, shall in the fire become so black and so awful and so horrible, that they shall be a hundredfold more horrible than any 'night-darkness,' and be then fitting to dwell in hell with all devils. Then shall it be as the book saith, *Deus manifeste veniet.* Then shall come our Lord openly to behold all that shall there be assembled. *Ignis in conspectu ejus exardescet et in [circuitu] ejus tempestas valida.* And then the fire shall still burn before him, and a great storm shall be all about him. *Advocabit cælum desursum, &c.* Then will he call the heavenly men, who are the life-holy men, and the earthly men, who are the sinful, and judge each man according to his deserts. Those who in this life had all their sins forsaken and repented of, or began to repent of and prayed for mercy—all these he will call innocent and will send them to heaven, thus saying, *Venite benedicti patris mei, &c.*—Come, ye blessed, and receive eternal

ofdradde: þe on ure drihte bileueð. And Iob wituede ure drihten. *pat* of þis deað him redde. on þe carefuldai. þan he eumeð almiddencard to demen. Ðanne shule boðe quakien ofdradde heuene *and* erðe. Unbileuede men ben eleped eorðe. *and* bileffulle men ben heuene nennede. *and* hie shule ben unneað boregen. *Tremebunt etiam angeli et archangeli.* Ðar shulen engles *and* archangles quakien ofdradde. *Non quia conscientia sua eos accuset, sed quoniam iudicem uidebunt terribilem.* Engles wurðen ofdradde. naht for here gultes þe none ne habbeð. ac for *pat* hie shulen cnowen ure demendes wraððe. bi his *grimeliche lete. *and* bi his eifulle speche. þan * *p.* 122. ure drihten eumeð to demen alle mankenne. noðer on heuene ne on eorðe. ac litwien two. on þe wolene. Fur eumed biforen him also þe prophete seide. *Ignis ante ipsum precedet. et inflam-* On doomsday even the angels shall be in dread. *mabit in circuitu inimicos eius.* Fur berneð þe eorðe *and* al The Lord shall then appear in the clouds. *pat* beð þar inne. oðer þar uppe. *and* elenseð alle bileffule men of alle þe suuncs þe hie hadden forleten. oðer bet. oðer bigunnen to beten. *and* makeð hem seufealke briliere þane þe sunne also þe boc seið. *Fulgebunt iusti septies cplendidius quam sol.* Ðe riht-wise ¹ shulle ben seufealke briliere þane þe sunne. *and* elcs naren The righteous shall be made bright by the fire; 1 MS. riltwile. hie naht bieumeliche to wunien in heuene. Ac þo unbileffule men þe bi here quiea liue here sunnes ne forleten. ne betten. ne fastliche bote ne biheten. hie bieumeð in þe fure swo bloke. *and* swo eisliche. *and* swo ateliche. *pat* bi hundred fealde grisluker þan ani niht þeoster. *and* ben þanne bieumeliche to wunien in helle mid alle deffen. þanne wurð also þe boc seið. *Deus manifeste ueniet.* Ðanne eumeð ure drihten openliche to bihealde alle þe þare shulle ben gaderede. *Ignis in conspectu eius exardescet. et in eius. tempestas ualida.* And giet þanne *pat* fur berneð biforen him. *and* storem beð muchel al abuten him. *Aduocabit celum decursum et cetera.* Ðanne wule he elepien þe heuenliche men. þo ben þe lif holie. *and* to² eorðeliche men: þo ² *Read* *ie.* ben þe sunfulle. *and* demen elch man after his erninge. Ðo þe hadden on þesse liue alle here sunnes for-*leten. *and* bet. oðer ¹ *p.* 123. bigunnen to beten. *and* beden milce: alle he quað hem saeese: *and* sent hem to houene þus queðende. *Venite benedicti patris*

life and bliss in heaven. But all those that have not so done, he will bid their unrepented sins of thought, speech, and deed to come before him and surround them firmly, and to shamefully cry out upon them, and to sting them vehemently, and they will do so. Every sin shall there appear to them, except it be here forgiven or hidden by repentance. Then shall stand those wretches, as those that are woe-begone, and they shall look up and down and all about, and shall see above them God's wrath, which driveth them from him, and they shall be thereof greatly afraid; and no wonder is it, for they shall see beneath them devils, who shall greedily seize them, and they shall be greatly terrified and full easily may. They shall see beside them such as were here familiar with them, and they shall be greatly ashamed on account of them and of their own sins, that shall so accuse them, and shall be sorely incensed, and with themselves, sorest of all because they had so foully sinned. This shall be on the day that the book speaketh of. *Dies illa dies iræ*. On that day God's wrath shall come upon the sinful, and they shall be powerless against the devils, and they shall be under them and shall wholly suffer woe at their hands, and such (woe) shall last them all the endless day which is ever without end. And when they change their habitation they turn from evil to worse, from bitter to more bitter, and from the doom to hell, to the habitation below that is full of all afflictions, for there they shall have shame and wrath and darkness, cold and hunger, thirst and stench, and gnawing of worms (reptiles), and boiling fire and the greatest of all woes. May Christ shield us therefrom, if it be his will, and all the sinful that are dead or shall die, and that men may entreat for them; and may he grant us all an eternal dwelling-place in heaven. *Qui vivit et regnat per omnia sæcula sæculorum*. AMEN.

XXIX.

ST. ANDREW.

Ambulans Ihesus juxta mare Galilee vidit Petrum et Andream fratrem ejus mittentes rete in mare, &c. The holy gospel of this day speaketh of our Saviour and of two brethren—the one is St. Peter and the other

mei et cetera. Cumeð ibledsede and underføðe celse lif and blisse ou heuene. Ae alle þo þe nabbeð swo idon. he bit heru unbette sennes on þonke. and on speche and on dede ennen biforen hem. and bistonden hem fastliche. and bigraden hem shameliche. and biten hem unradeliche. and hie swo don. and elch sinne þare him seluen biseið. bute hit be here forgieue. oðer mid bote iheled. Ðanne stondeð þo wrechess also þo. þe wo beð. and lokeð up. and dun. and al abuten. and sen lumen hem godes wraðe. þe hem fram him drineð. and beð þar of swiðe oftraddle. and no wonder nis. Hie iseð bineðen hem desen þe hem grede-liche kepeð. and beð swiðe of gisen: and ful eade mugen. Hie iseð bisides hem swilche þe hem waren her enðe. and lieð swiðe of-shamede. of hem. and mid here owen sinnes þe hem swo biclepied. and hen sore ofgramede. and wið hem seluen alre sorest. for þat hie hadden swo fullliche suneged. þis beð on þe daie. þe þe boc offe specð. *Dies illa dies ire.* On þe dai cumeð godes wraðe uppen þe sinfulle. and hie beð unmihti to-genes deffen. and hie beð bineðen hem. and polieð fulle wowe iu hem. and swileh hem shal leste al þe endelese dai. þat is afre abuten ende. and gies¹ hie wuuienge hwærefeð. hie to[r]neð fram iuele to werse. and fram bitere to biterure. and fram þe dome to helle. to þe niðer wuuienge. þat is ful *of alle wosiðes. for þere hie shulen hauen shame. and grame. and pesternesse. clele. and hunger. þurst. and steneh. and wurmene cheu. and wallende fir and alre wowe mest. Crist us þerwið shilde. gif his wille beo. and alle þe sinfulle þe forð sende farene. and þat faren shulen. and þat men moten fore bidden. and giue us alle on heuene eche erdingstouwe. *Qui uiuit et Regnat per omnia secula seculorum. amen.*

The Judea will sinners befre the sinner all the sins he has committed while on earth.

The shiner shall be powerles to withstand the devils.

¹ Read gief.

* p. 121.

Then habitation shall be full of all the most horrible tortures.

May God grant us an eternal resting-place in heaven.

XXIX.

DE SANCTO ANDREA.

*A*mbulans ihesuc iuxta mare. galilee vidit petrum et andream
fratrem eius mittentes rete in mare. et cetera. De holi
godspel of pis dai speeċ of ure helende and of two broðren.

St. Andrew ; and it saith that our Saviour went by the sea and saw these two brethren on the sea in their ships throwing out their nets into the sea ; and he called to them and said, *Venite post me*—Come after me, and follow me ; and they waited not for the second word, but did as the book saith, *Ad unius jussionis vocem relictis retibus et navi, secuti sunt eum*. At the first word they forsook their nets and their ship and came to our Saviour and followed him until their life's end. So may we all do who are after them ; and by them our Saviour called us to follow him, and we may do so the more easily if we carefully heed and fully understand that our Lord was on the land and that these brethren were on the sea, when he called them unto him ; and if ye also comprehend what the land signifieth and what the sea. Let us now entreat our Lord to instruct and enable me to say truly to you what it signifieth, and you profitably to understand it. *Mare semper est in motu, et significat ruinosa civitatem, id est, seculum de qua dicit apostolus. Non habemus hic manentem civitatem, &c.* The sea is ever waving, and therefore unsteadfast, and signifieth the ruinous city that is in such an unsafe place that nought may therein remain that can any while last ; that is, this wretched world that is ever waving, not from place to place, but from time to time, and that is full well seen in many things, and most of all in man, for one taketh most notice of him. *Qui fugit velut umbra et nunquam in eodem statu permanet*—He is fleeting as a shadow and standeth never in one place, but declines ever from youth to age, from health to sickness, from comeliness to uncomeliness, from love to hate, from honour to dishonour, from bliss to sorrowfulness, from laughter to weeping, from weal to woe, and lastly, from life to death. *Qui numero cuncta trahit secum vertitque volubile tempus*—And all worldly affairs turn with time and go from one time to another. *Item sicut tempestas mare incidens aquas turbat, fluctus agit, naves subvertere temptat, sic facit in seculo superbia et ira principium*—Again, the storm comes in, and throws the water upward and raiseth many showers, and driveth them before it ; and if it findeth a ship it endeavours to sink it

þat on is *Seint peter and þat oðer Seint andrēn. and seið þat ure* The call of
 helende gieðe bi þe se. *and segh þos tweie broðren in þe se on* St. Andrew
 here shipe werpiude ut here fishnet in þe se. *and he clepede to* and St. Peter.
 hem *and seide. Venite post me. Cumeð after me. and folgeð*
 me. *and hie ne abideu nolit þat oðer word, ac diden alse þe boc* They followed
 seið. *Ad unius iussionis uocem relictis retibus et naui. secuti* Christ as
sunt eum. At te forme worde hie forleten here net and here soon as he
 ship. *and come to ure helende and him folgeden to here lifes* bade them.
 ende. swo moten we alle don þe ben after hem. *and bi hem*
 clepede ure heleude us him to folgen. *and we nuge þe eðere gif*
 we nimeð michele geme *and wel understonden þat ure helende*
 was on þe londe: *and þese bræðren weren on þe se: þo þe hem* Our Lord was
 clepede to him. *and gif we understonden ec wat bitoeneð þat* on the land
 lond. *and hwat þe se. Vte we nu bidden ure drihten. þat he wisse.* and they were
 on the sea.
*and fulste *me heuliche¹ to seggen wat it bitoeneð. and heu frem-* * p 127.
 fulliche to understonden. *Mare semper est in motu. et signi-* ¹ ? read heu
 ficat *ruinosam ciuitatem. id est seculum. de qua dicit apostolus.* [ful]liche or
 [heu] treowe-
 liche.
Non habemus hic manentem ciuitatem et cetera. De se is eure The sea is
 wagiende. *and þere fore unstedfast. and bitoeneð þe abroidene* ever in motion,
 bureh þat is in swo warliche² stede: *þat noht ne mai þer inne* and is a type
 of the world.
 bileue. *þat muge ani wile ileste. þat is þis wrecche worold. þat eure* ² Or warlike.
 is wagiende noht fro stede to stede: *ac fro time to time. and þut is* At first sight
 it looks like
 parliche.
 on fele þinge ful michel iseone. *and on þe man. alre mast for me* ³ un warlike
 see p. 191,
 1, 32.
 nimeð of him mest geme. *Qui fugit uelut umbra et nunquam*
in eodem statu permanet. He is fleonde alse shadewe and ne This is seen
 stont neure on one stede. *Ae siged eure fro guweðe to helde.* in the fleeting
 condition of
 man.
 fro hele to unhele. fro wenliche to ateliche. fro lieue to loðe. fro
 wurðe to unwurðe. fro blisse to sorinesse. fro lehtre to wope. fro
 wele to wowe. *and attan ende fro liue to deaðe. Qui numero*
cuncta trahit secum uertitque uolubile tempus. and alle worold
 þing turneð mid time. *and siged fro one time to oðer. Item.*
Sicut tempestas mare incidens aquas turbat fluctus agitat naues
subuertem³ temptat. sic facit in seculo superbia et ira principium. ³ So in MS.
 Eft soue bieumeð in þe se storm. *and werpeð þat water upward* The sea is
 and arereð shures fele. *and driueð hem biforen him. and gif he* troubled by
 storms.
 shiip findeð: he fondeð to drenehen hit gif he mai. Swo doð in

if it can. So do in this world pride and wrath of kings and of barons, who send their officers to bring evil tidings, and therewith trouble the land (which is called water) and bring upon the hearts of the people great storms of malice, and of envy, and of hatred, and curses in their mouths, and miseries; and war upon churches, or lessen their rights or hinder them, or withal deprive them of them, if they can, just as the storm sinks the ship if it is able—*Singula quid referam? non novi nomina quorum; more fluentis aque currunt mortalia quæque.* I cannot tell all the things, nor can I here mention all their names, but all worldly things are fleeting like running water. *Item: mare effluit et refluit, similiter et seculum effluit, dum fletus multiplicat, refluit, dum mortis manu metit.* Again, the sea floweth when she casteth out the water from her channel up on to the land, and it ebbeth when the water that had flowed from its place upon the land turneth back again. So floweth this world when men multiply greatly, and also cattle and wild animals, and fishes and fowls, and their progeny greatly increaseth and thrive well, and for a long while go well in hand, and there is great bliss among men. And of this flood it is said, *Elevaverunt domine flumina vocem suam.* The ‘water-storms’ raised their voice; for what is people but fleeting (flowing) water, that flits from this world as the water-storm doth, from place to place? And again this world ebbeth when it withholdeth its fruitfulness, and there cometh pestilence or death and destroyeth much thereof. Then have indigent men much woe in their hearts and lamentation in their mouths, and each of them the more woe on account of another’s mourning, and of such ebbing it is said, *Elevaverunt flumina fluctus suos, &c.* The ‘water-storms’ raised up their waves, that is the people, who sorely bemoan and greatly bewail such misfortunes. In a second mode this world floweth and ebbeth. Towards summer it (the world) floweth, when all roots quicken and earth and trees grow and blow and bear blossoms. Again towards winter it ebbeth, when all leaves fall. And on account of such flowing and such ebbing the prophet calleth this world a sea, thus saying, *Mirabiles elationes maris, &c.* Marvellous are the ‘out-sendings’ of the sea, and wonderful is our

pis woreld þe oreguil *and* þe wraððe *of kinges. *and* of barones So are poor men troubled by the storms of griefs and malice.
 þe seuden here sergantes to bringen iuele tiðinges. *and* þer mide
 dreuen þat lond þat is to water nemned. *and* bringen on þe
 folkes heorte grete stormes. of nið. *and* of onde. *and* of hatienge.

* p 125.

and on here muðe curses *and* werginges. *and* wurreð uppe
 chirches. oðer wanieð hire rihtes. oðer letteð. oðer mid alle
 linimeð gif hie mugen. also þe storm bisinkeð þe ship gif he
 mai. *Singula quid referam non novi nomina quorum. More
 fluentis aque currunt mortalia quoque.* Ne mai ich noht alle
 þing tellen. ne ich ne ean here alre naine nemmen. Ac alle All worldly things are like running water.
 woreld þing ben fleted¹ also water erniude. *Item mare effluit et
 refluit. Similiter et seculum effluit: dum fletus multiplicat,
 refluit: dum mortis manu metit.* Eft sone þe se flouweð þe hi
 casteð ut þat water of hire stede. into þat lond: *and* ebbeð þanne
 þat water of hire stede [floweð] in to þat lond: *and* eft agen
 turneð. Swo floweð pis woreld þenne men michel tuderð. *and* The world flows when all things go on well.
 oref. *and* deor. *and* fishshes. *and* fugeles. *and* here tuder swiðe
 wexeð. *and* wel þieð. *and* goð wel on hond: longe wile. *and*
 beð michel blisse among mannen. *and* of þis flod is iseid.

Eleuauerunt domine flumina uocem suam. De water stormes
 an-hefden here stefne. for wat is folc lute fletende water. þe
 flitteð fro þis þat was. also water storm fro stede to stede. *and*
 eft þis worl[d] ebbeð. þenne hit þat tuderinde wið-teoð *and*
 cumeð coðe oðer qualm. *and* michel þerof felleð. Ðanne
 hauen wanspedie men on heorte wowe. *and* on muðe woninge.
and here ech þe more wowe for oðres woninge. *and* of swiche.

*ebbinge is iseid. *Eleuauerunt flumina fluctus suos et cetera.* p. 127.

De water streames on-heuden up here mides. þat is þat folc þe
 sore bimunneð. *and* swiðe limeneð swich unilimp. On oðer
 wise floweð *and* ebbeð þis woreld. To-genes sumere heo floweð Towards summer roots grow and blow when winter approaches leaves fall.
 þanne alle moren quiken. *and* coðe *and* trewes growen. *and*
 blouwen. *and* blostmen bereð. Eft to-ganes wintre heo hebbet
 þenne alle leues fallen. *and* for swiche flode. *and* for swich
 ebbinge þe prophete nemmeð þis woreld se. þus queðinde.
Mirabiles elationes maris. et cetera. Wunderliche ben þe sæ.
 ut sondes. *and* wunderful is ure lonerd on þennesse. *Item. in*

Lord in virtue. *Item : in mare pisces majores devorant minores.* Again, the greater fishes in the sea eat the smaller and live on them. So in this world do the rich who are lords, destroy the poor men who are underlings, and moreover live on them and obtain from their labour hounds and hawks and horses and weapons and spotted and grey (fur) and dainty meats and drinks, and all that they possess they have from their common labours.

The underlings think daily how they may labour most and expend their flesh and blood in hard toil, with feet and with hands, and with all their servile limbs ; and yet they with difficulty obtain their lord's rights, and they themselves eat the worst that they get from the earth, and yet will not their lord be pleased with his just portion, but by treachery, or by violence, will rob his underling of that by which he should live. And, if he forces him to give, that becomes violence and robbery, and he commits a breach of the peace, where he ought to observe it ; and if he involves him in litigation and by unjust judgment depriveth him of his sustenance, he hath dearly bought that with his own soul, *Et sic ultricem Domini provocat iram* ; and thus he stirs up against him God's wrath, who saith to the lord, *Ne facias alii quod tibi non vis fieri* ; do not thou to another man that which would grieve thee if one did it to thee. To the man he saith, *Mihi vindictam, et ego retribuam.* Avenge thou not thyself by [evil] wishes and maledictions, but reserve vengeance for me and I will requite him his ill [deeds] with worse ones. *Item : mare est amarum, similiter et sæculum ab introitu usque ad exitum.* Again, the sea is bitter ; so is this world from one end to the other, and all earthly men who dwell therein, as the wise man saith, *Nascimur in dolore, vivimus in labore, morimur in mœnore* ; in sorrow we each came hither, in toil we here abide, in woe we depart hence. Listen now why, and in what wise. Sorrowful is our birth for Eve's guilt, to whom our Lord said, *In dolore paries filios* ; in sorrow thou shalt conceive and bear ; and so she did, and all others, except our Lady St. Mary—*Quæ peperit sine dolore salvatorem*, who neither ached nor smarted when she bore our Lord Jesus Christ, thanked be he ! But every other woman doth ; and sorely acheth and smarteth

mari pisces maiores deuorant minores. Eft-sone þe more fishes The greater fishes eat the smaller, so do rich folk live on poor men.
in þe se eten þe lasse! *and* bi hem liueu. Swo don in þis
woreld þe riche þe ben louerdinges struien þe wrecche men þe
ben underlinges. *and* naðeles bi hem libben. *and* habbes of here
swinche huudes. *and* hauekes. *and* hors. *and* wepnes. *and* fogh.
and grei. *and* estliche metes *and* drinkes. *and* al þat hie bi
ben¹: hie haue of here mene swinche. Ðe underlinges þenchen So in MS.
oðe dai lu hie nugen mest swinken. *and* speuen here flesh *and*
here blod: on iuele swinche: mid foten *and* mid hondlen. *and*
mid alle here hund-limes. *and* unmeðes hie winnen giet here
louerdes rihttes. *and* hem seluen eten þe werste þat hie of eorðe
tilien. *and* giet ne wile þe louerd ben paid mid his rihte mol. The master is not satisfied with his proper dues.
ac mid swike-dome oðer mid strengþe. *and*¹ binimeð his under-
linge. þat he sholde biliuen. *and* gif he net him to giuene þat
beoð *strengþe. *and* refloc. *and* brecð grið. þar he hit healde
sholde. *and* gief he him set a speche. *and* mid woge-dome and extorts more from his underlings.
binimeð him his biliue. þat he haneð dere boht mid his ogene
sowle. *Et sic ulticem domini prouocat iram.* And þus aweeð
to-genes him seluen godes warðe¹: þe seið to louerde. *Ne facias*
alii quod tibi non uis fieri. Ne do þu non oðer man þing.
þe þe wolde ofpunche gief me hit dnde þe. To þe man he seið.
Michi uindictam: et ego retribuam. Ne wrec þu þe mid
wussinge. ne mid warienge. ac heald me þe wrache. *and* ich
him wile his inel mid werse forgelde. *Item mare est amarum.*
similiter et seculum ab introitu usque ad exitum. Eft-sone þe The sea is bitter, so is this world.
sæ is biter. swo is ec þis woreld fram ende to oðer. *and* alle
eorðeliche men þe þar oune wunien. also wise queð. *Nascimur in*
dolore. Vivimus in labore. Morimur in merore. On sore eehe
we hider eumen. On swunche we here wunien. In wowe we
henne witeð. Illisteð nu for hwat. *and* o wilche wise. Scerhful Our whole life from birth to death is sorrowful.
is ure burde for eues gulte to wan ure drihten sede. *In dolore*
paries filios. On sorege þu shalt child kennen: *and* beren. *and*
swo hie dude. *and* alle oðer don. lute ure lafdi *Seinte Marie.*
Que peperit sine dolore saluatorem. Hire ne dide uoðer. ne oc.
ne smeart. þo þe hie bar ure louerd ihesu crist. þonked wurðe
him. Ac elch oðer wimman doð. akeð. *and* smerteð sore. þan

when she is in labour with child, and at times such bitter throes seize her that she cannot stop her mouth, but shrieketh and ruefully wails and is wellnigh dead, because she goes wellnigh to her life's end ; and many altogether lose their lives. The child in its birth suffereth also bitter throes, and cometh at a doleful time into a grim habitation, and that it showeth by its weeping. But when it becomes thereto accustomed it weepeth less, because, though not sweet, it is used to it ; but woe is wontsome (customary) though it be not winsome (or lovesome). In this life we are in sorrowful toil for Adam's guilt, to whom our Lord said, *In sudore vultus tui vesceris pane tuo* ; in the sweat of thy face thou shalt enjoy bread ; so he did first, and afterwards we all do so ; every man in his way employs such labour as he is tied to. Clerk after his mode, the knight in his way, the husbandman in his way, and the practiee of each craft as he is tied to. And to increase the toil, each man's servile limbs all toil and obey the belly most of all. The feet support it, and heavily thereon it (belly) beareth ; the hands take to it all things that are needful to it ; the eyes look for, and the ears listen to, what and where it be that shall well please it ; mouth receives its sustenance, teeth grind it, and tongue swalloweth it ; throat turneth it, and most all the servile limbs obey the belly alone, and all this labour appears very little to them, if it well pleaseth it. Thus was Adam a slave when God's mouth cursed the earth, and for his transgression thus said to him, *Quia comedisti ex prohibito, maledicta terra in opere tuo* ; because thou didst eat what I had forbidden thee, cursed be the ground in thy works. On the earth he toiled when he would fill his belly, and he did in himself what we do in ourselves, for we honour only the servile limbs and keep under the soul, and so evilly requite her good deeds, and dishonour our Lord and honour the devil. Again, in woe we depart from this life on account of Adam's guilt, to whom our Lord said, *Si ex ligno vetito comederis, morte morieris* ; if thou eatest of the forbidden tree, thou shalt die. Once he thereof did bite and was therewith choked, and through that one morsel all his offspring became choked, so that death came to him as it doth to us all. When the soul seeketh to go out of her body she eloseth to her five gates and penneth them full fast, and

hie beð mid elilde biſtonden, *and* nimeð hire ſtundacle ſwo
 bittere þrowes þat hie ne mai hire muð holden. ac ſhrikeð. *and*
 reuliche biginneð. *and* is welneih dead. for hie goð welneih to
 hire liues ende. *and* fele here lif fulliche lateð. Ðat child *on
 his burde þoleð ee bittere þrowe. *and* cumeð of genere hwile in
 to grimme wunienge. *and* cuð mid his wope. Ac hwanne hit beð
 þarto wuned ! hit wepeð þe laſſe. for þat wune beð. þeih hit ne
 be naht ſwete. Ac wowe beð wunſum. þeih hit ne bie naht
 leſſum. On piſſe line we beð on baſfulle ſwinche for adames
 gulte. to hwam ure drihten ſeide. *In sudore uultus tui ueneris*
pauis tuo. On pine nebbes ſwote. þu ſhalt þin bred noten. ſwo
 dnde creſt. *and* we alle don after. Ieh man of his wiſe ! noteð
 his ſwinche¹ ſwiche ſe he is to iteied. Clere on his wiſe. Cniht
 on his wiſe. Tillie on his wiſe. *And* ilches craftes þean ! ſwo
 he beð to iteied. *and* to eche þat iſwinch ilches mames hund-
 limen alle ſwinkeð. *and* herſumeð meſt ! alle þo þere wombe. Ðe
 fet up aweigeð. *and* heuie þar ounne bereð. Ðe honde fuð to alle
 pinges þe hire beð biheue. Eien lokeð. *and* eare luſteð. *and* hwat
 hware beo þat hire wel likeð. Muð fogð to hire bileue. Teð
 hine grindeð. Tunge hine ſwolegeð. Ðrote turneð hine. *and*
 Maſt alle þe hund limen herſumieð þe ounre wombe. *and* alle hem
 piucheð to litel gief² hit hire wel licað. Ðus was adam þeu ; þo² *MS. gils.*
 godes muð cursede eorðe. *and* for his ouerlede quað þus to him.
Quia comedisti ex prohibito ! maledicta terra in opere tuo. For þat
 þu ete þat ieh þe forboden hadde ! waried wurðe [þe eorðe] on
 pine werke. On eorðe he wrohte þo þe he his wombe fulde. *and*
 on him dnde þat we³ on us doð. For we³ one awlencð alle þe
 hundlimen. *and* welt þe ſowle. *and* hire weldele ſwo mid iuele
 forgieldeð. *and* unwurðeð ure drihten ! wurðeð þe deud. Eft-
 ſones. *on wowe we of piſſe liue witeð. for adames gulte þe ure
 drihten þus to ſeide. *Si ex ligno uetito comederis. morte morieris.*
 gief [þu] eteſt of þe forbodene trewe. þu ſhalt adeðe ſwelte. Eues
 he þar-offe bot. *and* wearð þar mide aheked. *and* þureh þat one
 ſnede wearð al his ofſpring aheked. Ðat him eam to deaðe
 ſwo hit doð us alle. Ðan þe ſowle fundeð to faren ut of hire
 licame. hie tuneð to hire fif gaten. *and* penneð wel faſte. *and*

p. 12 b.

The new-born
child comes
into a grim
abode.There is toil
in every craft.¹ so in MS.All the
members of
the body
labour in
support of
the belly.² MS. gils.³ MS. he.The body is
honoured, but
the soul is
dishonoured.

p. 130.

Adam's one
morsel hath
choked us all.When the
soul leaves
the body she
closes to her
five gates.

depriveth them of their functions which they before enjoyed; the eyes their sight, the ears their hearing, the nose its sniffing (snivelling), the mouth its smelling, the teeth their grinding, and the tongue its speech. And she takes away from all the limbs their power to protect themselves. If the body was righteous in this life, sorrowful shall the soul be when she must leave it, and ruefully will bewail it, and thus will say to it, *Heu dilecta mihi caro, quod te ponere cogor*, alas, dear wert thou to me! now I must leave thee. Thou wert obedient to me in all that I wished. We were of one mind to do God's will. How shall I in such longing live without thee. And if the body be evil, loathsome is it to the soul, and it appears long for her to remain in it, and she continually purposeth to go therefrom, but the time appears tedious to her, for she is displeased therein. Then piteously she complains, and to the body speaks the following words, *Heu mihi, cur olim fveram tibi juncta cadaver?* Alas! thou foul abode, that I was ever tied to thee. Long have I dwelt in thee, and woe worth me the while! for all that was dear to me was distasteful to thee. Thou wast joyful if I was angry; thou wast slow and slack to [do what was] good, but quick and eager to [do] evil. All that God enjoined appeared hateful to thee, and what he prohibited appeared sweet to thee. May evil worms chew (gnaw) thee; so woe be to thee that thou didst not pity me; for thy faults I must now go into torment; mayest thou rot for ever! Thus the soul curseth the body because it hath yearned after it. As soon as the soul departs, the body changes colour. The friends, if there be any, beweepe it; they take care of the body but disregard the soul; then strangers take possession of the property that was formerly his, as the book saith, *Relinquent alienis divitias suas*, they shall leave to strangers the possessions that they have left. That man is a stranger to the other if he will not know him nor help him if he need it. Thus acteth the living friend towards the dead; if the living hath property that was previously the dead man's, which he bequeathed to him when he himself was unable to keep it, the living applies it to his own advantage and not to the profit of the dead man's soul. But he saith to every one he speaketh with, Why should I love him since he was hostile to himself, why should I help him since he would not help himself when he was able? Why should I distribute for him that which he could not part with while it was his? He did his will therewith, so will

here wiken hem binimeð. þe hie ar noteden. Eien here sene.
and Earen be[re] luste. nose here sneuenge. *and* muð here smel.
 Toðen here grind. *and* tunge here speche. *and* alle limen hie
 binimed mihte¹ to friðende. Gief þe heame was riht[is] on þisse ¹ *MS. milite.*
 liue. wo beð þe sowle þanne hie him shal forleten. *and* rewliche
 biginneð. *and* þus to him seið. *Heu dilecta michi caro. quod te*
ponere cogor. Awi leof ware þu me. nu ich shal þe forleten. þu ^{The soul's}
 ware me lastful on alle þo þe ich wolde. we ware omnode godes ^{complaint on}
 wille to done. Hwu shal ich of-longed wið-nte þe libben. ^{þaving a}
 And gief² þe heame beð³ eucl. loð is heo þe sowle. *and* hire ¹ *MS. gæf.*
 þuncheð lang! þat hie on⁴ him bileueð. *and* hie þencheð ² *MS. heð*
 fastliche þar-offe to witen. Hit þuncheð⁵ hire let. for hire is ³ *MS. om.*
 loð þar-inne. Ðane biginneð hie rewliche. *and* to þe heame
 swilche wordes seið. *Heu michi cur olitum. fueram tibi inacta*
cadaver. Aweilewci þu fule hold þat ich auere was to þe itied. ^{The soul's}
 longe habbe ich on þe wuned. swo wo is me þe hwile. for al þat ^{lament on}
 me was leof: hit was þe loð. þu ware a sele gief ich was wroð. ^{having a}
 To gode þu ware slau *and* let. *and* to euele spæc *and* hwat. Al þat ^{wicked body.}
 good het. þe þulht[e] andsete. þat forbode þe þulhte ⁴ swete. Iuele * p. 131.
 wurmes mote þe chewe! swo we⁶ þe be þat tu me [ne] rewe. for ⁵ *read wo.*
 pine gulte ishal nu to pine. rotie mote þu to time. Ðus wareð þe
 sowle þe heame. for þat hit haneð þar after ierned. Among þat
 þe sowle witeð. þe heame worpeð hewe. þe frendmen him ^{How the}
 biwepeð gef þar anie ben. bigemeð þe heame! *and* forgemeð þe ^{living treat}
 sowle. þanne fou uncuðe me[u] to þe ahte þe arure his waren. ^{the dead.}
 alse þe boc seið. *Relinquent alienis diuicias suas.* Hie bileueð
 uncuðe me[n] þe ahte þe hie forleten habbeð. þe mau is uncuð
 þe oðer! þe nele naht him cuowen. ne helpen him gief he need
 haneð. þus doð þe libbende frend to-genes þe liggende. Gief þe
 quike haneð ahte þe were þe dedes ærrure. þe he him biqueð. þo
 he him seluen habben ne milite. þe quike hem doð him selue
 to note. *and* nohte deades sowle to note. Ac seið to hwam he
 wið spekeð. hwi sholde ich him lutiæn siðen he was him seluen
 loð. hwi sholde ich him helpen! him self ne wolde! þo he mihte.
 Hwi sholde ich dele for him! þat he ne mihte bileuen. þe
 hwile he lise waren! he dade his wille þar-offe. Swo ich wile

The living
 despises the
 dead and
 refuses to
 help him,
 because while
 alive he
 helped not
 himself.

I do mine now it is turned over to me ; and let each man learn to help himself the while he is able. Now ye have heard that sorrowful is our coming hither and sorrowful is our departure, and our abode here is very grievous. Then let us now follow St. Andrew's fair example, and long to go hence to a sure habitation where our Lord dwelleth, and to which he hath invited us—*Scilicet terra promissionis, civitas habitationis, conversatio celestis*. That is the promised land in which is the most winsome city and the most heavenly abode wherein all angels dwell. There hath each patriarch, prophet, apostle, martyr, confessor, and virgin made a fair city to dwell in, as bright as the sun. Each believing man who is bidden thither shall find there his city as he here maketh it by his fair mode of life ; and in the fellowship of our Lord himself and of all saints shall have eternal life and endless bliss, and all happiness and perfect mirth, which is so great and so beautiful and so sweet, as St. Paul saith, *Quod oculus non vidit, et auris non audivit, et in cor hominis non ascendit* ; so much mirth is in the city of heaven, that eye may not behold so much, nor ear hear, nor heart think. *Ad quam nos ducat, qui vitæ premia donat.*

XXX.

BE STRONG IN WAR.

*E*stote fortes in bello et pugnate cum antiquo serpente. These few words that I here now declare, our Lord spake in his holy gospel at a time when he dwelt bodily upon earth among mankind and wandered in the land of Jerusalem, and in these words exhorted those to whom he spake to a fearful conflict ; and because that the conflict was and is difficult to undertake, he promised them a great reward, provided that they would meekly undertake it, and thus said, *Estote fortes in bello, &c.*, be strong in battle and fight against the old serpent, and if ye be stronger than she (the serpent) ye shall receive for a reward the endless kingdom—*Quia vero diversa hominum genera sequabantur ut audirent eum, et*

mine nu hit is to me iturnd. *and* leren elch man to helpen him
 seluen þe hwile he mai. Nu ge habbeð iherd þat sorehful is
 ure hider cume. *and* sorilich ure henen sið. *and* hure he[r]-
 wuneuge is swiðe reulich. Wule nu þanne foleg seinte andreues
 faire forbisne. *and* þenchen heðen to fare to siker wunienge. þar
 ure helende wuncð. *and* haueð us to eleped. *Scilicet terra*
promissionis. Ciuitas habitacionis. Conversacio celestis. Ðat
 is þat bihotene lond. þar is *on þe wunsume¹ bureh. *and* on þe *p. 132
 heuenliche wunienge þar alle englen inne wunien. Ðar haueð¹ M.S. wun-
 sume.
 elch patriarehe. *and* prophete *and* apostles. *and* martirs *and*
 confessors. *and* uirgines maked faier hode inne to wunien. swo
 briht se sunne. Elch bileful man þe is pider iboden. shal finden
 þare his buttle. swule se he hit here makcð. mid his faire liflode.
and on þe fereden of ure helende seluen. *and* of alle halegen.
 shal habben eche lif. *and* endelease blisse. *and* alle selðe *and*
 fulle muriðe. þe is swo muchel *and* swo faier. *and* swo swete.
 also Seint paulus seið. *Quod oculus non uidit. et auris non*
audivit et in cor hominis non ascendit. Swo muchel muriðe is
 in þe bureh of heuene þat eie ne maig swo muchel biholden.
 ne [ere] lhisten ne herte þenchen. *Ad quam nos ducat. qui*
uite premia donat.

Each believer
 is invited
 to that abode
 where St.
 Andrew
 dwells in
 eternal bliss.

XXX.

[ESTOTE FORTES IN BELLO.]

*E*sto[te] fortes in bello. et pugnate cum antiquo serpente. Ðos

feawe word þe ieh nu here forð-teah seide ure drihten. on
 his holie godspelle. at sume sele þo þe he wunede licameliche on
 eorðe. among mannen *and* wandrede iue þe lond of ierusalem.
and mid þese wordes muncgede þo þe he wið spae to griseliche
 fihte. *and* for þat þe þat fiht was *and* is arneð to polien. he biliet
 hem muchele mede. wið þan þat he wolden lit adnodeliche
 polien. *and* þus quað. *Estote fortes in bello. et cetera.* Beoð stronge
 on fihte. *and* fihteð wið þe ealde neddre. *and* gef² [gic] þen
 strengere þane he. gie shulle fon to mede þat endeles kineriche.
Quia uero diuersa hominum genera sequebantur ut audirent eum.

All men are
 exhorted to
 undertake a
 fearful con-
 flict.

They are
 promised a
 reward for
 bravery.
² M.S. ges.

ipse sermones suos direxit, tum ad discipulos, tum ad populum, tum ad hos et illos, aperiendum est et quibus, et de qua fortitudine et de quo bello, et de quo serpente et de quo regno dixit. Many people followed our Lord to hear his wise words and to see his wonderful works, and to have from him their sustenance, and some to get their health from him. And therefore I will say to you what people he thus admonished. Some men lay in their sins and would not renounce them, and in that wise held with their foe; he did not exhort them to this conflict, but he admonished those who had forsaken, repented, or began to repent of their sins, and therefrom kept themselves and prayed for mercy. And chiefly the twelve apostles, and among them the lord St. N[athaniel], whose day it is to-day, and for whose sake we are here assembled, and thus spake, *Estote fortes in bello*, &c.—Be strong in battle, and fight the old serpent, and receive eternal bliss for a reward. Of the strength that our Lord exhorts us to have, the ‘wisdom-book’ speaketh and saith, *Fortitudo simplicis via domini*—God’s way is strong to the simple man. Simple or double is each man. Of the double man speaketh the lord St. James, thus saying, *Vir duplex animo inconstans est in omnibus viis suis*. The double man is unsteadfast in all his words [ways]. Double or manifold is the man who is unsteadfast, in works or in words or in thought, towards God or towards man, and therefore is wholly lost, life (body) and soul. But that man is simple who hath a humble mind and noble speech and good works, and is steadfast towards God and men; as Job was, who fought against the devil, of whom the book saith, *Erat vir ille simplex et rectus ac timens domini et recedens a malo*. He was a simple, righteous, and God-fearing man, strong in the fight, of which I spoke. And that strength he had of God’s way in which he was—*Via domini, qua venit ad nos et nos ad eum, est misericordia et veritas*. God’s way—in which he cometh to man and man to him—is mercy and truth. Mercy he showed man when he sent his holy prophet to comfort the guilty of this wretched world, and promised them that he would come and deliver them from eternal woe. Truth he showed them when

et ipse sermones suos direxit. tum ad discipulos tum ad populum.
tum ad hos et illos operiendum est. et quibus. et de qua fortitu-
dine. et de quo bello. et de quo serpente. et de quo regno dixit.

Manie mannisshe folgeden ure *drihte. to herende his wise word * p. 133.

for to isen his wunderliche deden. and of him to habben heore
bileue. and sume to fechen at him here hele. and for þi wilen

segen eow hwile mannisshe he þus munegeðe. Sume leien on here
sunnes. and ne wolden hem naht forleten. and on þat wise mid
here fō hielden. hem ne munegeðe he naht to þisse filte. Ac þo
he munegeðe. þe hadden heore sinnes forleten and bette. oðer
ligunnen to beten. and hem þarwið buregen and milce beden.
How our
Lord ad-
monished
those that
ought him
to be strong
in fighting
against the
devil.

And naneliche þe twolue apostles. and among hem þe louerd
saint N. hwos dai hit is to dai. and for hwos hme we beʒ here
gadered. and þus queʒ. *Estote fortes in bello.* et cetera. beoð

strange on filte. and filteð calde noddre. and foð eche blisse to
mode. Of þe strengþe þe ure drihten us to munegeð. speoð wis-

dom boc and seið. *Fortitudo simplicis uia domini.* Godes wei
is strong þe ofealde man. Ofcald oðer twifeald is ileh man.

Of þe twifealde man speoð þe louerd *Saint Iame* þus queʒende.
Simple or
double is
every man.

Uir duplex animo inconstans est in omnibus uis suis. Ðe
twifealde man is unstedefast on alle his speohen¹. Twifold oðer¹

manifold is þe man. þe nis stedefast ne on dade. ne on² speeche. ne² *Ms. os.*

on þonke. ne [to-]genes gode. ne to-genes man. and þarfore is
forloren lif and sowle. Ac þe man is ofcald. þe haueð edmod

þane. and eðele speche. and edie dude. and is stedefast to-genes
god and men. also Iob was. þe wan wið þe wurse. of hwam þe

boe seið. *Erat uir ille simplex et rectus ac timens domini.* et
recedens a malo. He was ofcald man and riht[t]wis. and Godfriht.

and strong on þe fihte þe ie offe speke. and þat strengþe he hadde
of godes weie. þe onne was. *Via domini qua uenit ad nos et*

nos ad eum! est misericordia et ueritas. *Godes weie þe he * p. 134.

comeð one to mannen. and men to him! is mild-hertnesse. and
soðfastnesse. Mildhertnesse he kidde mannisse þo þe he sende

his holi prophete to freurende þo forsinegeðe of þis wrecche
woreld. and bihet hem þat he ennen wolde. and lesen hem of

eche wowe Soðfastnesse he endde him: þo þe he him seluen
Of God's
mercy and
faithfulness
to man.

that he himself came and performed his promises, and by his own death delivered all mankind from eternal death, thanked be he! That same way ought all men to hold who purpose to come to God, and who show themselves mercy and truth according to their ability. That man shows himself mercy who bethinketh of his sins and understands that he hath there-through lost heaven's weal and merited hell's torment, and sorely bemoorneth it and forsaketh those sins and cometh to shrift. Truth he showeth, also, to himself when he showeth his sins [to the priest] as they were done, and omits nought thereof, nor aught that he hath left undone, and thereof promiseth amendment, and as far as he can performeth it and prayeth for mercy, and thenceforward keeps himself from sin. Now ye have heard to what strength our Lord exhorts us, hear now to what conflict we ought to apply this strength. The holy man Tobias saith what fight this is, thus saying, *Militia est vita omnis super terram*; man's life above earth is warfare. And against what foe man ought to fight the holy apostle tells us, where he saith, *Non est nobis colluctatio adversus carnem et sanguinem sed adversus rectores tenebrarum*—We fight not against flesh and blood, but against accursed spirits that rule the darkness; and in another place more plainly thereof speaketh, thus saying, *Caro concupiscit adversus spiritum, spiritus autem adversus carnem, ut quæcunque vultis illa [non] faciatis*; the body warreth against the spirit and the spirit against the body, and so strive and contend with one another, so that all that is hateful and displeasing to the one is pleasing to the other. And in this conflict each man is strong who subdueth the body and restraineth his will and adorneth his soul and performeth her will. And in another place he saith, *Abstinete vos a carnalibus desideriis, quæ militant adversus animam*; abstain from fleshly lusts that war against the soul, and tempt her in many ways with deceitful wiles, and strongly attack and sorely wound her; and it is easier for him to deceive her because they dwell nigh together, as the book saith, *Nulla sævior pestis quam familiaris hostis*; there is no worse foe than a deceitful friend. *Ab invisibili hoste difficile cavetur assultus*; hard it is to preserve ourselves from this foe, for one knoweth not in what quarter he is. And hard it is to ward off the dints (blows),

com. and his bihese lestedede. and mid his ogene deaðe al mankin
alesde of eehe deaðe þonked wurðe him. þat ilke wei ogh al
mankin to holden þe þencheð to enmene to gode. and kiðeð him
seluen mildhertnesse. and soðfastnesse. and after his mihte. þe How a man
is merciful
to him-self.
man kið him seluen mildhertnesse þe biðeneheð on his sinnen.
and understant þat he haueð þer þurh forloren heuene wele. and
of-erned helle pine and þat sore himurneð. and þo sinnes for-
leteð. and to shrifte eumeð. Soðfastnesse he kið ec him seluen
þenne he his sinnes alle swo sheweð also he don weren. and noht
þer-offe forleten. ne noht þat to non ne don. and þer offe bote
hihat. and bi his mihte lesteð hit. and milee hit. and þanen-forð-
ward wið sinne him beregeð. Nu ge hanen herd to wich
strengðe ure drihten us to mungeð. hereð nu to wiche fihte we
ogen þis strengðe notien. þe holi man tobiass seið wiche fiht þat The words
of Tobias,
is þus queðinde. *Milicia est uita hominis super terram.* Man-
nes lifode buuen eorðe is fardung. An[d] to-genes hwuch fo man
agh furðien seið þe holi apostle. þer he seið. *Non est nobis col-
luctatio aduersus carnem carnem¹ et sanguinem. sed aduersus rec-
tores tenebrarum.* We ne fihteð noht to-genes flesh. and blod. ac to- Fight against
the spirits of
darkness.
genes aweregeðe gostes þe *weldeð þesternesse. and on oðer stede
wislucker þe[r] of speeð þus queðinde. *Caro concupiscit aduersus
spiritum spiritus autem aduersus carnem. ut quecunque uultis
illa faciat.* De lichame winneð togenes þe gost. and þe gost
to genes þe lichame. and swo fliten and winnen bitwenen hem.
þat al þat is on unlef and unqueme. hit is þat oðer iqueme. and
on þis fihte is eeh man strong. þe awelt is lichame. and his wille
binimeð. and wleneð his soule. and hire wille drigeð. and on
oðre stede he seið. *Abstinete uos a carnalibus desideriis que mili-
tant aduersus animam.* Wið-teoð giu þe fleshliche lustes þe Restrain
fleshly lusts.
fihteð to-genes þe soule. and fondeð hire á fele wise! mid swikele
wrenchen. and feste bisetteð. and sore for-wundeð. and beoð þe
smeðere him to biswikende. for þan þe þei nehgie wunien. also
þe boe seið. *Nulla seuior² pestis quam familiaris hostis.* Nis non ² MS. senior.
No worse woe
than a false
friend.
werse so! þene frakede fere. *Ab invisibili hoste difficile cauetur
assultus.* Arueð it is wið þe so to bergende. for me re wot a
wiche halfe he beoð. and arueð hit is þe dintes to kepende. for

for one knows not whence he (the foe) will come. To such conflicts our Lord bids us, and to manifest therein our strength, and in every battle against the old serpent who deceived Eve and Adam and all their offspring—*Diabolus nominatur sic serpens propter tria; invidia tabescit, sine strepitu serpit, quod pungit veneno afficit*. The serpent doth three things bodily that the devil performeth spiritually. The serpent hath malice and envy, and creeps about secretly and poisoneth all she stingeth. So hath the devil malice and envy to men, because to them is promised the exalted seat in heaven, from which he fell through his pride, therefore he endeavoureth to hinder them with all his hostile wiles, and would not that mankind should have that which he cannot have; but would that man were dead though he himself were the worse, as the apostle saith, *Per invidiam mors intravit in orbem terrarum*; through envy came death into the world all-about. Again, the adder creeps secretly; so doth the devil. When he findeth man's heart empty of right belief and of true love, he seeketh until he findeth an opening, and secretly sneaks therein; at the eyes, if they be open to behold aught idle or unprofitable; at the ears, if they are open to listen to what is idle or unprofitable; at the nose, if it is open to sniff up illicit smells; at the mouth, if it is open to speak amiss; or in eating or drinking to do amiss; at the privy parts, if they be ready for lascivious deeds. *Hæ sunt autem v. portæ mortis, per quas ingreditur auctor mortis, ut occidat et effêrat mortuos*; at these five gates goeth in the worker of death and therein acts, as the Psalmist saith, *Per mille meandros agitat quietæ corda*, with a thousandfold devices he troubles the heart, and seeketh out the thought that was previously feeble, and woundeth the heart with his treacherous wiles, and with the penetrating venom searcheth through all the soul. Thus warreth the devil against all men, and subdues too many thereof to his will, and those are all unarmed against him who have not that wherewith they may protect themselves. They know not when, nor on what side, nor in what way he will attack them when he unexpectedly giveth them his dints. But all who bear God's weapons and can defend themselves shall be preserved. Let us now intreat our Lord that he may keep us in this conflict and give us those weapons to defend ourselves with, which the apostle speaketh of, thus saying, *Induite vos armaturæ dei, ut possitis stare adversus insidias*

me ne wot hwanene he shal eumen. To swiche fihte bedeð un-
 drihten us. *and þat we kiden þer one ure strengþe. and at ech*
fihte to-genes þe alde neddre þe biþelste eue? and adam? and al
here ofspring. Diabolus nominatur hic serpens propter tria. In-
uidia tabescit. Sine strepitu serpit. Quid prungit veneno afficit.
 Neddre doð þre þing lichamliche: þe þe deuel drizeð gostliche.
 hie haueð nið. *and* onde. *and* smugð digeliche. *and* attræð hwat
 heo prikeð. Swo haueð þe deuel nið. *and* onde to men for þan. Why the
 devil is called
 a serpent.
 * p. 176.
 † Read
 (unne) d. z
 "hem is bi-hoten þe hege sete ou heuene. þe he fel of. þurgh is
 oregel þerefore he cumeð¹ letten hem mid alle his widerfullc
 wrenches *and* ne wolde þat mankin haude þat he lauen ne mai.
 ne wolde þat man dead were þeþg him seluen þe werse were.
 also þe apostle seið. *Per inuidiam mors intravit in orbem ter-*
rarum. Durch onde com deað in to þe worlde: al umbegonge.
 Eft-sone. neddre smugð digeliche. Swo doð þe werse. þenne he
 aint mannes heorte emti of rilte bi-leue. *and* of soðere lue. he
 seeheð forte þat he open sint. *and* digeliche smugð þer inne. at
 te egen gif it open ben to bi-holden idel. oðer unnut. atte earen
 gif it open ben to listen unnut oðer idel. at te nose gif it beoð
 open to snuuede unluuede breð. at te muð gif hit open beoð
 to spekende mis. oðer on ete. oðer on drinke to mis don. at te
 shape gif hie redie ben to golliche deden. *He sunt autem. v. porte*
mortis. per quas ingreditur autor mortis. ut occidat. et effrat mor-
tuos. attese fif gateu fareð in deaðes wrihte. *and* þer inne doð:
 also þe loftsongere seið. *Per mille meandros agitat quieta corda.*
 Mid þusendfeld wrenches he þe herte to-wendeð *and* al te seeheð
 þat þone þe was er swo fieble. *and* wundeð þe hertes mid hinder-
 fulle wrenches. *and* mid te shene attræ þurh seeheð al þe soule.
 Ðus fliteð þe fiend wið alle men. *and* to fele þer-of walt to his
 wille. *and* þo ben alle unweþnede. þe ne haueu mid hwan hie hem
 werien. Ne ne wite wanne. ne awiche. halue ne awiche wise he
 hem wile bisette þanne þe he hem unwarliche his dintes giueð.
 Ac alle *þo þe godes wapne bereð. *and* hem burege cunnen: hie *þo
 ben boregen. Bidde we nu ure helende þat he us healde þis win.
 þat he geue us þo wapnes mide us to weriene: þe þe apostles
 offe spekeð. þus queðende. *Induite uos armatura dei. ut possitis*

The devil
 creeps into
 man through
 the five
 senses

He has a
 thousand
 tricks.

* p. 137.

diaboli; clothe you with God's weapons, and defend yourselves from the assaults of the devil. *Sumentes lorica[m] fidei, galeam spei, clipeum caritatis, gladium spiritus sancti, quod est verbum Dei*—Have right belief for a hauberk, and hope for a helmet, and true love for a shield, and God's word for a sword. *His armis munitus vicit David Goliath*—With these weapons did David invest himself when he overcame Goliath. So desireth Christ that we may, and also use all these weapons in this conflict against the old serpent, that is the enemy of all men, and that we may overcome him and have for a reward eternal bliss in the endless realm—*Quod nobis præstet qui sæcula per omnia regnat.*

XXXI.

[BE WARY AND WATCHFUL IN PRAYERS.]

*E*stote prudentes et vigilate in orationibus. The heavenly keykeeper St. Peter saw that our elders had many foes, and we also have, who are very crafty in treachery and quick to betray us, and will do so unless we are on our guard; and they may much the easier if they find us sleeping, since no man defends us, nor are we ourselves able; and God will not, I am afraid, unless we the more diligently beseech him, and therefore the apostle in these few words that I now bring forward, exhorts us to three things: one is prudence, the other is watching, and the third is prayer, thus saying, *Estote prudentes*, &c. Be prudent and wary and watchful, and pray to God that he may give you prudence and wariness wherewith to defend yourselves; and these three things useth every man in two ways—well and badly. Man useth it badly who with shrewdness deceiveth his fellow-Christian and hindereth his own soul, as do chapmen (traders) of every kind in every bargain, and slanderous men who spread reports about and turn wrong to right and right to wrong, and all those who do wrong and deceive their fellow-Christians. That man hinders his own soul and separates himself from

stare aduersus insidias diaboli. Shrudeð eow mid godes wapne. Our spiritual armour.
and werieð eow wið þe defles waitinge. *Sumentes lorica[m] filici.*
Galeam spei. Clipeum caritatis. Gladium spiritus sancti quod est
uerbum dei. Habbeð rihte bileue to brunie. *and* hope to helme.
and soðe lue to shelde. *and* godes word to swerde. *His armis*
munitus uicit dauid goliath. Mid þos wapnes dauid shrude him David was
mid þe he oucream goliath. Swo wille crist þat we moten. *and* armed with these weapons
alle þese wapnes here noten on þis fihte to-genes þe eakle nedðre. when he overcame Goliath.
þat is alre manne fo. þat we him moten ouercumen. *and* habbe
to mede eche blisse! *and* þat endelese kineriche. *Quod nobis*
prestat qui secula per omnia regnat.

XXXI.

[ESTOTE PRUDENTES ET VIGILATE
IN ORATIONIBUS.]

*E*stote prudentes et uigilate in oracionibus. Ðe heuenliche [1 Pet. iv. 7.]
keiherde sainte peter iseið þat ure eldernes hadden fele sön. St. Peter says
and we habbeð alswo. þe ben alto smiele^a on swikedom. *and* we have many
hwatte us to biswikende. *and* wulled swo don bute we wurðen
us warre. *and* mugen mucheles þe eðere. gef hie findeð us
slepende. Ðane no man us ne wereð. ne us schuen ne mugen.
ne god nele ich adrade! bute we him þe gerncre bidden. *and* God alone
þar-fore þe apostel on þos feawe wordes þe ich here forð teaght: can help us
muneged us to þrie þinges. On is giepslipe þat oðer is against them.
wakienge. þe þridde is bede. þus queðende. *Estote prudentes.* et
cetera. Beð giepe. *and* warre. *and* wakieð. *and* *biddeð ȝiu to * The apostle
gode. þat he ȝine ȝiu ȝepshiþe. *and* warshiþe ȝiu wið to wrien. tells us of
and þese þreo þing noteð eeh man on two wise! wel! *and* three needful
wroðe. Man hit noteð wroðeliche. þe mid ȝepshiþe bicherð his things:—
emeristen. *and* hindreð his agene soule. alswo doð echis kinnes
chapman! on eche cheþinge. *and* talewise men þe speches
driuen, *and* maken wrong to rihte! *and* riht to wronge. *and*
alle þo! þe unriht don. *and* here emeristen bicharen. þe man
hindreð his agene soule! *and* deleð him fro gode. *and* fulsteð

^a Read *smiele* or *smieliche*. See p. 195, l. 5, and p. 205, l. 19, where the correct reading, *smie* or *smelliche*, is suggested.

God and lendeth himself to the devil, who is greedy for world's riches and greedy to gain them, and wary in keeping them. Such craftiness the apostle forbiddeth where he saith, *Nolite esse prudentes apud vosmetipsos*; be not wary against yourselves. That man is crafty against himself that is wily to deceive and cheat another man and [all] to serve his own purposes, as the fox that with his wiles overcometh other animals and hath his will thereof. That man useth well his wariness who preserveth himself from his own soul's loss and meriteth afterwards his soul's gain. To such wariness exhorted our Lord his apostles, thus saying, *Ecce ego mitto vos*, &c. When our Lord sent them they were meek as sheep, among the unbelieving people that would annoy them, and did so, as the wolf doth (annoy) the sheep; and he thus said, *Estote prudentes sicut serpentes*; lo, I send you as sheep among wolves; be then wary; and he said to them how wary—as the serpent. Though the serpent is evil, nevertheless one may profitably take heed of her. *Est equidem genus serpentum quod, cum timet periculum, occultat caput sub corpore, et corpus obicit periculo*. There is one sort of serpent that covereth her head with her body when harm is offered her, for her life is in her head. So did Job, to whom there was none like upon earth in alms (! holiness), when the devil tempted him and would deprive him of his life, who was to our Lord the dearest of all living things; and if he had striven with God as the devil instigated him, then would he have lost God, Who is eternal life. But he used the serpent's wiliness, and, with its help, put his body before his head against the harm that the devil would do to him, when he brought the manifold misfortunes upon him. First he stript him of his sheep, which were his worldly possessions, *Scilicet septem millia ovium, et tres millia camelorum, et quinquaginta juga bouum, et quingenti asini*, which comprised seven thousand sheep, and three thousand camels, and fifty yokes of oxen, and five hundred asses; all these riches adorned his dignity, as beautiful garments do the body. *Sicut legitur, temporalia sunt quasi quedam corporis indumenta*. As the wise man said—Earthly riches are man's garments. *Inde tulit ei septem filios, et tres filias, et familiam multam nimis—*

him to ƿe deuel þe is gredi uppen worold richeise. *and* gredi
 him to pinende¹ *and* giep him to biwitiende. Swich ƿepshipe
 forbedeð þe apostel. þere he seið. *Nolite esse prudentes apud*
uosmetipsos. Ne beo ge noht ƿepe to-gene ƿiu seluen. Ðe man
 is ƿiep to-genes him seluen? þat is smegh oðer man to bi-
 charren. *and* to bi-swiken *and* his agene wille to fremen. Also
 þe fox þe mid his wrenches walt oðer deor? *and* haueð his wille
 þerof. Ðe man noteð wel his ƿiepshipe. þe birgeð him ƿeluen
 wið his agene soule unfreme. *and* crueð after his soule freme.
 To swich ƿiepshipe minegede hure helende his apostles. *and* us
 bi hem þus ƿeðinde. *Ecce ego mitto uos et cetera.* Ðo ure
 helende sende hie þe weren milde also shep among þat unliƿefde
 fole þe wolden dreuen hem. *and* swo diden also wulf doð shep
and seide þus. *Estote prudentes sicut serpentes.* Here ich ƿiu
 sende also shep among wulfes. beoð þenue ƿiepe. *and* seide hem
 wu ƿiepe. also þe ueddre. þegh neddre beo iuel naðeles man
 nimeð of hire ƿeme of gode. *Est equidem genus serpentum*
quod cum timet periculum occultat caput sub corpore. et corpus
obicit periculo. anes kinnes neddres is þe mid hire lichame heleð
 hire *heued. þane he beð of harme offered. for hire lif is on hire
 heued. Swo dude Iob. þe nes non abuuen eorðe him ilich on
 almesse². þo þe deuel him fondede. *and* wolde him binimen his lif.
 þat was ure drihte leuest of alle liuende þing *and* gief [he hadde]
 werred wið god also þe deuel him to eggede. þanne hadde he
 forloren god þe is eche lif. Ac he notede þe naddre ƿiapshipe.
and dude his lieame mid his helpe biforen his hened? to-geues
 þe harm þe þe deuel him dude. þo þe he brohte þe manifeald
 unlimpes uppen him. Erst he strepte of him his shep. þe
 waren his worold winne. scilicet *iii milia ovium. et iiij. milia*
camelorum et. l. iuga boum. et quingenti asini. þat waren seuen
 þusend shep. *and* þrie þusend oluontes. *and* half hundre ƿiokes
 of oesen. *and* fif hundred assen. alle þos weunen huilten his
 wurðshipe. also faire wedes don þe lieame. Sicut legitur. *Tem-*
poralia sunt quasi quedam corporis indumenta. Also þe wise
 seide. Eorðeliche winne ben mannes wedes. *Inle tulit ei.*
rij^{tem} filios? et iiij. filias. et familiam multam nimis. After þat

shrewdness
 shown in
 cheating our
 neighbours is
 forbidden.
 1? and
 winende.

A man is
 truly wary
 when he
 takes care of
 his soul.

Our Lord
 bade his
 disciples to
 be as wary
 as serpents.

* p. 139.

Joh used the
 serpent's
 cunning in
 his contest
 with the
 devil.

2? haltnesse.

How Satan
 dealt with
 Job in regard
 to his worldly
 possessions
 and offspring.

Afterwards the devil deprived him of all his offspring, which were, his seven sons and three daughters, and all the great household that should honour him, which had formed his strength against his bodily foe. *Cum percussit eum ulcere pessimo* ; finally, he wounded him wellnigh to death, so that he could not find a place in all his body where he might put his finger except upon wounds. And in all these afflictions Job never distrusted our Lord, but thanked him for that woe, as he previously did for the weal, thus saying, *Dominus dedit, Dominus abstulit : sicut Domino placuit, ita factum est : sit nomen Domini benedictum*—Our Lord gave it, our Lord hath taken it away ; it has happened as our Lord has wished it—exalted and praised be his holy name ! *Caput quod occultavit fides ejus fuit*. The head that he covered from the devil's instigation was his right belief which he held fast, for as man's head is his highest limb and leader, so right belief directeth the soul and leadeth it aright to God. *Est et aliud genus serpentis, quod habet in capite gemmam ; ne exaudiat incantantes, alteram auriculam ad lapilem applicat, alteram postremi- tatis suæ obturat*. There is another sort of serpent, out in other lands, that hath in her head a precious stone, and the inhabitants sometimes charm her and so capture and kill her to obtain possession of the jewel ; but when the serpent perceiveth that they are seeking her, she guards herself from them, as the Psalmist saith, *Sicut aspilis surdæ, et obturantibus aures suas, quæ non exaudiet vocem incantantium*. The adder seeketh a stone and layeth one ear thereto, and in the other ear she putteth her tail and so stoppeth up both, that she may not hear their voice nor their song, and thus she escapeth her foe and preserveth her life. Let us observe this good example and follow her according to our ability. *Nos sumus quasi serpentes ; terre corpore adhaerentes caput, nostrum fides ; nostra gemma in capite, deus in mente. Diabolus incantator, suggestio incantatio ; petra Christi divinitas ; postremus ejus humanitas ; auricula intellectus noster*. We are as the serpent that creepeth prostrate upon the earth, and we do so when we seek and use and enjoy the earth's fruits in eorn and other acquisitions. The serpent sometimes turneth herself to her

þe deuel hadde binumen him al his strenge! þat waren his -enun
 sunes and þrie dochtres. and al þat michele linsshiþe! þe him
 sholde heren. þe hadde boden his strengþe to-geues his licame-
 lice¹ fo. *Cum percussit eum ulcere pessimo.* Siþen-mest he ^{1 So n Ms}
 wundede him wel neih to deþe. Swo þat he ne mihte finden ou
 al his licame hwar he his finger on sette bute uppen wunden.
 And on alle þese limpes. ne untrowede neure Iob to-geues ure <sup>Job thanked
God equally
for þis a. 1. þe
did for him.</sup>
 drihten. ac þonkede him of þan wowe. also dude ar of þe wele.
 4 þus queþinde. *Dominus dedit dominus abstulit sicut domino*
placuit ita factum sit nomen domini benedictum. Ure lound
 hit gaf ure lound it binam. hit is worþen also ure lound wolde
 heged. and hered heo his holi name. *Caput quod occultauit sub*
rius fuit. þat heued þat he heled. wið þe denles eginge. was his
 rihte bileue. þat he held faste. for also mannes heued. is hege-
 lime! and latten. swo wis-ð rihte bi-leue þe soule! and ledeð
 hem² riht to gode. *Est et aliud genus serpentis. quod habet in* ^{2 So n Ms.}
capite gemmam ne exaudiat incantantes. alteram auriculam ad
lapidem applicat. Alteram postremitatis sue obturat. Oþer <sup>Of the adder
that has a
jewel in its
head.</sup>
 kinnes neddre is ut in oþer londe. þat haueð on hire heued
 derewurðe gimston. and te londes men hire bigaleð oþer wile.
 and swo lacheð. and doð of liue! for to hauen þe gimston. ac
 wanne þe neddre hit undergit þat hie sechen after hire. hie warneð
 hire wið hem also þe salu wurhte seið. *Sicut aspidis surde et* ^[Ps. lxxx. 4.]
obturantis. aures suas que non exaudiet uocem incantantium. þe
 neddre secheð a ston and leið hire on eare þer to. and hire oþer
 eare pilteð hire tail þer inne. and swo for-ditteð eiðer. þat hie ne
 muge heren here remenge. ne here gal. and þus atnesten hire fo.
 and berged hire liue. Nime we gеме of þis faier forbisne. and
 folgen hire bi ure mihte. *[N]os sumus quasi serpentes terre cor-*
pore adherentes Caput nostrum fuit nostra. [G]emma in capite
deus in mente. Diabolus incantator. suggestio incantatio petra
christi diuinitas postremitas^a eius humanitas. auricula intellectus
noster. we bed also þe neddre. hie smu-ð street bi þe corðe and <sup>He wither
streaks at out
the ground.</sup>
 we don also. þenne we þe corðe blostmes. on corne and on ahte
 bisecheð. and weldeð. and noteð. þe neddre hire turneð wile to

Originally *postremitatis*. By means of a strong glass a faint line appears to be drawn through *tremita*.

destruction, so do we when we so firmly hold our world's wealth as not to come to honour God's Table on high days, nor to help the poor each day according to our wealth. The serpent hath in her head a precious jewel, and in our belief we have our Lord in whom we believe, who is the father of all lights and the well of all virtues. The wicked one with his charms instigateth us and tempteth us and leadeth us on to idle thoughts and unprofitable and evil speech, and with his wiles deceiveth us, except we the more warily defend ourselves; but when we draw away from the evil that assaults us, as I before said, let us go to the stone that the apostle speaketh of when he said, *Petra autem erat Christus*, that is, our Saviour Christ, who is called stone on account of his steadfastness. Upon him we lay our right ear when we understand that he is true God, and therefore let us approach him and so stop up the ear against the devil's lore. Our left ear we close with our tail when we understand that he became man for us (not for our deservings, but for his meekness) and suffered death in his body, and raised us from death, and promised us eternal life if we merit it here; and so we stop up the ear and do not hear the devil's charming. *Est et aliud genus serpentis, quod, cum senescit, de fonte gurgitat et virus evomat, per lapidis artum foramen transit et pellem deponit, sicque se novum efficit.* There is another kind of serpent that, when it is old, becometh young through its wisdom. Listen now in what way. When she is very thirsty she cometh to a well and drinketh so great a draught that she bursteth asunder and then vomiteth her venom, and cometh to a stone that has been pierced, and creepeth forcibly through the narrow hole, and so leaveth her skin behind her; then she gets another skin and becomes quite new. We are all as the serpent; she hath lived long, and we have long lien in sin. She hath much venom in her, and is hateful to man, and we hide vile sins in ourselves through which we are hostile to God; she becometh very thirsty and then seeketh a well and drinketh until she bursteth and vomiteth her venom; and when we think of our sins we sometimes desire to learn how we may forsake and repent of our sins, and come where sermons are preached, and we listen, and our heart becomes then so sore for our sins that wellnigh it bursteth. Then with our hearts we forsake sins and renounce them with our mouth, and by our Lord's direction we come to the stone that hath

tresle. *and* we don also *panne we ure worlde winne swo faste * p. 141.
 bi-witen. penne we ue mugen atemien to wurðen godes bord hege
 dagcs ne eche dai bi ure haue helpe wrecche men. Neddre haueð
 on hire heued derewurðe gimston. *and* we hauen on ure bileue
 ure drihten. on wam we bileuen. þe is alre lemene fader. *and*
 welle of alle mihtin. Man¹ mid is gele. egged us *and* fondeð. *and* ¹ So in MS.
 forð-teð to idele þonke. *and* unnutte speche. *and* iuele speche.
and mid wiges lipocheð. bute we þe warluker us buregen. ac
 penne we ateð þat te iuele fondeð us. also ich er seide. buge we
 to þe stone þe þe apostel of spac þo he sede. *Petra autem erat*
christus. þat is ure helend crist *þat* is ston nemned. for his stede- ^{Christ is the}
 fastnesse. To him we leggeð ure riht eare penne we understondeð ^{stone of}
þat he is soð god. *and* þere-fore nehleche[ð] us to him. *and* ditteð ^{steadfastness.}
 swo *þat* care wið þe werses lore. Ure left eare we ditteð mid ure ^{We close}
 after ende. penne we understonden *þat* ho bi-com man for us. ^{our left eare}
and nolht for ure erninge. ac for his admodnesse polcde on his ^{when we}
 lichame deð. *and* arerde us of deðe. *and* eche lif us biget¹ gif we ^{understand}
 it here ofernið. *and* swo ditteð þe eare. *and* nolht[^t] ne herenið ^{aright the}
 here gal. *Est et aliud genus serpentis quod cum senescit de* ^{incarnation}
fonte gurgitat ut uirus euomat. per lapidis artum foramen transit ^{&c. of our}
et pellem deponit sicque se nouum efficit. Oðer kinnes neddre ^{Lord.}
 is. penne hie beð old. þurh hire gopshipe wurð eft zung. Listes ^{read bihet.}
 nu awiche wise. þeue hie beð of-þurst cumeð to sun welle. *and*
 drinkeð á draht swo nichel þat heo chineð. *and* penne speweð
 hire atter. *and* cumeð to ane þurlede ston. *and* criepeð uedlinge ^{Of the adder}
 purch nerewe hole. *and* bileuð hire hude baften hire. penne ^{that renews}
 panne² cumeð hire oðer hude. *and* hie beð al newe. We ben ^{her youth.}
 also þe nedre hic haueð longe liued; *and* we longe leien iu
 siune. Hie haueð muchel atter on hire; *and* is loð mannen. ^{She creeps}
and we hudeð liðere siunen on us. for hwan we beð andsets ^{through a}
 gode. Hire þurst swiðe. *and* secheð panne welle *and* drinkeð ^{perforated}
þat hie to-chineð. *and* hire atter aspeweð. And pane we ^{stone and}
 biðencheð on ure sinnes. Oðer hwile us luste leornie hwu we ^{leaves her}
 mugen ure sinnes forloten. *and* beten. *and* cumen þar man ^{old skin}
 lorspel seið. *and* lusten. *and* wurð³ ure heorte panne swo sor for ^{behind her.}
 ure sinnes. *þat* wel neih hic to-chineð. Ðanne forsake we ure ^{* p. 142.}
 sinnes mid heorta. *and* for-hoteð mid muðe. *and* bi ure lorðewes ^{2 So in MS.}

³ MS. word.

five narrow holes, that is our Saviour Christ, who suffered his holy five wounds for us, thanked be he ! and there-through with difficulty we creep when we with fivefold penance make amends for our sins. The serpent leaveth her hide behind her and there cometh a new skin, and she becometh young. And we change our form when we forsake our foul mode of life and become young in purity, as we were before we sinned, as the book saith, *Vetrem hominem exuimus et novum induimus*—We have put off the old man that defiled us all, and have put on the new that cleanseth all. Such wiliness have these three sorts of serpents, and our Saviour exhorted his apostles to have them, and [he exhorted] us by them ; as St. Peter saith, *Estote prudentes et vigilate*—Be prudent and watchful. *Alii quidem dormiunt, alii autem vigilant.* Some men sleep fast, and some nap, and some are altogether watchful. That man sleepeth fast who lieth in such sins as seem sweet and are well-pleasing to him, but if our Lord findeth him thus sleeping, that is, in sin, he will never wake again. *Dormitans nunc oculos claudit nunc aperit, sed homo qui peccatum genuit, nec tum relinquit ;* the man that nappeth sometimes raiseth his eyes and then seeth, and sometimes closeth them and then seeth not. So doth the sinner that greatly bemoorneth his sins and sorely grieveth and thinketh to forsake them, and thereto endeavoureth and doth not follow it up. And if our Lord so findeth him he will send him to hell. The man who forsaketh his confessed sins, and by his priest's direction amendeth them, or beginneth to amend them, is altogether watchful. To such watching our Lord exhorts us in the gospel, where he saith, *Omnibus dico, vigilate ;* all believers I bid thus to watch ; but the heavenly Lord hath bidden us to watch in prayer, and to use such prayers as are needful for us. All holy prayers are needful for God-fearing men, but they are so many that they are hard to enumerate. Nevertheless thou mayest include so many in a few ; and so doth each man when he sayeth his Paternoster. May our lord St. Peter, who thus exhorteth us to prudence and to watchfulness and to prayer, entreat for us with our Lord that He will give us such prudence and power thus to watch and pray, and will grant that our prayers may be successful, *qui vivit et regnat per omnia secula seculorum.* AMEN.

wissinge cumeð to þe stone. þe haueð fif hole narewe. þat is ure Our stone is
helende crist. þe þolede his holie fif wunden for us. þanked our Saviour's
wurðe him. and þar-þurh arueðliche crepeð: þane we mid five holy
fif-folde pine ure sinnes beteð. Ðe neddre bileued hire hude wounds,
baften hire. and cumeð newe fel. and hie wurð jung. and we We become
worpeð ure hewe. þane we forleteð ure fule lifode. and wurðeð young when
junge on clenesse swo we waren ar þan we sineden. also þe boc we lend new
seið. *Veterem hominem exuimus. et nouum induimus.* We lives,
habbeð don of us þe ealde man. þe us horegede alle. and don on
þe newe þe clenseð alle. Swilch giepshipe habbeð pese þrie
kenne neddre. and ure helende minegede his apostles hem to
habben. and bi hem us. also seinte peter qucð. *Estote prudentes*
et uigilate. Beð warre and wakieð. *Alii quidem dormiunt.*
Alii autem uigilant. Sume men slapeð faste. and sume nappeð.
and sume mid alle wakieð. Ðe man slapeð faste. þe lið on If we are
swilche sinnes þe him þuncheð swete. and wel likeð. Ac gef found sleep-
ure drihten hine fint þus slepende. þat is on sinne: *ne wakeð ing in sin,
he nafre ef[t]. *Dormitans nunc oculos claudit. nunc aperit. Sed* we shall
homo qui peccatum gemit: nec tunc relinquit. Man þe nappeð never rise to
wile to heueð his egen and þenne seð. and wile leið togadere life eternal.
and þenne noht ne seð. Swo doð þe sinfulle. þe his sinnes *p. 143.
swiðe bimurneð. and sore bisicheð. and þencheð hem to forleten.
and þerto fundeð and noht ne folgeð. and gif ure drihten hine
swo fint he wile hinc sende to helle. þe man þe hise nemde sinnes
forleten. and bi his shriftes wissinge bet. oðer on bote bifongen.
he wakeð mid alle. To swiche wecche us minegeð ure drihten on
þe godspelle. þer he seið. *Omni bus dico uigilate.* Alle bileffulle Prayers are
ich hote þus waken ac þe heuenliche louerd us het wakien on needful for
bede. and notien swiche bede. swo us biheue bie. Alle holie beden all Christian
ben godfruchte men biheue. Ac þe ben swo fele þat hie ben arfeð men.
tellen. Naðeles þu miht swo fele mid fewe biluken. and swo doð The Pater-
ech man þenne he singð is *pater noster.* Ure louerd seinte peter noster con-
þe us minegeð þus to gepshipe. and to wecche and us to bidden. tains many
he þinge us to ure drihten þat he us giue swiche gepshipe and things in a
mihte þus to wakien. and us to bidden. and gife us bene tuðe. small com-
pass.
Qui uiuit et reynat per omnia secula seculorum. amen.

XXXII.

DISCOURSE UPON MARK VIII. 34.

Qui vult venire post me, abneget semetipsum et tollat crucem suam et sequatur me. Sorrowful may that man be that is in great affliction and oue thrcateueth him with greater, and can and will bring it upon him ; but that man may be blithe that is led from great woe to great weal, and such bliss is promised to us all. We are all in manifold afflictious in this world for our ancestors' transgressions and also for our own sins, but our Lord comforteth us with his gentle words, thanked be he! and inviteth us from our wontsome (habitual) woe unto his great bliss, and telleth in what mode and by what way we may come thither, thus saying, *Qui vult venire, &c.* Let the man who will follow me deny himself and bear his cross and come after me. When that he intended to go from earth into heaven he said these words to all those who then lived, or have lived, or who now live, and to those who will come hereafter ; and he inviteth all, each in some wise, to endless bliss. But few thereof come [after Christ], and many remain, because it seemeth hard to them to forsake what they so greatly love. *Alii quidem amant peccata sua, alii parentes, alii vero possessiones atque alii voluptates et vicia ;* some men love their sins, and some their kin, and some their earthly possessions, some their will and fleshly lusts and loathsome vices. Those who love their sins our Lord exhorteth, thus saying, *Pœnitentiam agite, appropinquabit enim regnum cœlorum,* cease from your sins and amend them, and preserve yourselves from them and from others ; and pray for mercy while ye may, for doomsday is nigh at hand. Those who love their kin our Lord exhorteth, thus saying, *Omnis qui reliquerit patrem et matrem, fratrem et sororem, aut ceteros, propter nomen meum, centuplum accipiet et vitam æternam possidebit ;* every man who for my name forsaketh father or mother, sister or brother, or others, and followeth me, shall in return receive a hundredfold reward, and

XXXII.

SERMO IN MARCUM VIII. 34.

Q*ui uult uenire post me abneget semet ipsum et tollat crucem suam. et sequatur me.* Sori mai þe man ben þe beð on michele wowe. *and* me him more bihat. *and* mai *and* wile hit him lesten. Ac þe man mai ben bliðe þe me ledeð fram miche wowe to michele wele. *and* swich blisse me bihat us alle. Alle we ben on manifolde wowe on þis worelde. for ure eldrene giltes. *and* ec for ure agene sinnen. *ac ure drihten us frefreð mid his admodie worden þonkeð wurðe him. *and* laðeð us ut of ure wunsume wowe. to his michele blisse. *and* seið us on wiche wise. *and* bi wich weie we muzen þider cumen. þus queðinde. *Qui uult uenire. et cetera.* Þe man þe wile folge me forsake him seluen *and* bere his rode *and* cume after me. þo þe he fundede to faren of eorðe in to heuene. he seiðe þos word to alle þo þe þo weren¹. *and* siðen hauen ben. *and* þo þe nu ben. *and* þo her after cumen. *And* alle he laðeð ech asume wise to endelesse blisse. Ac feawe þer-offe cumeð. *and* fele bileueð. for þat hem þincð iuel to forleten þat hie swiðe luueð. *Alii quidem amant peccata sua. Alii parentes. Alii uero possessiones. atque alii uoluptates. et uicia.* Sume luueð heore sinnen. *and* sume heore kin. *and* sume here eorðliche ahte. *and* sume here wille. *and* fleschliche lustes. *and* liðere lahtres. þo þe luuicð here sinnen laðeð ure drihten þus queðinde. *Penitentiam agite appropinquabit enim regnum celorum.* Swikeð of giure sinnes. *and* bedeð² hem. *and* beregeð giu wið þo : *and* wið oðere *and* biddeð milce þe wile þe ge muzen. domes dai nehlecheð. þo þe luuicð here kin. he laðeð þus queðinde. *Omnis qui relinquerit patrem et matrem fratrem et sororem aut ceteros propter nomen meum centuplum accipiet et uitam eternam possidebit.* Ech man þe for mine name forsakeð fader. oðer moder suster oðer broðer. oðer oðre. *and* folgeð me he shal fon þer-to-geues hundredfeld mede. *and*

We are all
invited to
leave our
woe and
come into
bliss,
* p. 144.

We are in-
vited to
follow Christ
and to bear
his cross.

¹ MS. þeran,

The reasons
why men
do not follow
Christ,

² Read betoð.

Of the reward
those shall
receive that
bear the cross
of Christ.

shall have life without end. Those who love world's wealth he inviteth, thus saying, *Qui non renunciaverit omnibus quæ possidet non potest meus esse discipulus*. No man may follow me unless he forsake all the world's wealth that he enjoyeth. *Duobus autem modis renunciatur possessio, scilicet, desinendo habere et desinendo amare*; in two ways a man may forsake worldly wealth: one is to remove it from him so that he have it not [*i.e.* by giving it to the poor]; the second is to think so little thereof as not to love it. It is a venial sin if a man have wealth, but it is a great sin if a man love his wealth, because no man may love God and mammon. Those who love their will and their lusts and their vices our Lord exhorteth, thus saying, *Si quis vult post me venire*, &c. Every man who will come after me let him forsake himself and bear his cross and follow me. It is difficult to understand unless one pay very great attention thereto, how a man may forsake himself. Take heed now thereto, and by God's help I will tell you. *Duo sunt in homine alterum per naturam conditum, alterum per culpam illatum*. Two things are there in man—the one is the pure and bright and beautiful nature that God hath therein brought through his wisdom [*i.e.* the soul]; the second is wilfulness, and bodily lusts, and loathsome vices, through which no man may follow God nor come to him, unless he forsake and leave the foul incomer that the malicious devil hath brought into him, and keep also the pure nature that our Lord hath created, and therein continue and bear his cross. *Tres igitur cruces sunt de quibus hic agitur duæ mentis, et una corporis*; three crosses are there that I now speak of—two spiritual and one bodily. *Cruce corporis est afflictio carnis, quando corpus membratim punitur*; the bodily cross is the pain that a man endures when his body is spread out and fastened to the cross, as our Saviour's holy body was on the holy rood, when that he suffered thereon, as his will was, and had a crown of thorns upon his holy head, which pricked him severely, and in his hands iron nails, and in his feet also; and was pierced in his side by a spear, and his holy body was spread and drawn out on the cross, and for our trespasses piteously drawn asunder. But a man may follow God and come to him though his body undergo no such torture nor be so spread

habben lif abuten ende. Þo þe luueð wored winne he laðeð þus
 queðinde, *Qui non renu[n]ciauerit omnibus que p. non p. m. e.*
di. No man ne mai folge me bute he forsake alle þe wored
 winne þat he weld ahg. *Duobus *autem modis renunciatur* If a man
follow Christ
he must
forsake all
worldly
wealth.
* p. 145.
possessio. scilicet desinendo habere. et desinendo amare. On two
 wise iuan mai forsake wored winne. on is fersien hit fro him
 swo þat he it nabbe. oðer is. lete swo litel per of þat he it
 noht ne luuie. hit is eðeliche sinue þat man ahte welde. ac
 it is michel sinne þat man ahte luuie. for þan no man ne
 mai luuien god and ehte. Þo þe luueð here wil. and here
 lustes. and lehtres. laðeð ure drihten. þus queðinde. *Si quis* No man can
love God and
mammon.
uult post me uenire et cetera. Ech man þe wile cumen
 after me forsake him seluen. and bere his rode. and folge me.
 Hit is arfeð to uunderstonden bute me nime þe more gеме þer-to
 hwu man mai hine selue forsake. nimeð nu gеме þerto. and ich
 giu wile seggen. bi godes fultume. *Duo sunt in homine. alterum*
per naturam conditum. Alterum per culpam illatum[.] Two þing Of the two
things in man.
 ben in þe manne. on his þat elene and brehte and faire kinde þat
 god haueð þer-on broht pureh his smehnesse. þat oðer is wilful-
 shipe. and lichamliche lustes. and liðere lahtres. þi ne mai no
 man gode folgeu ne to him cumen bute forsake. and forlete þe
 fule on-cume. þe þe ondfulle feond on him brohte. and hiled
 þat elene ichinde. and þer-on bilef þe ure drihten shop and bere
 his rode. *Tres igitur cruces sunt de quibus hic agitur. due*
mentis. et una corporis. Pre rodes ben þat ich nu of speke. Of the three
crosses that
are to be
borne.
 two gostliche. and on lichamliche *Cruce corporis est afflictio*
carnis. quando corpus membratum punitur. Þe lichamliche rode Of the bodily
cross.
 is þe pine þe mau poleð penne his lichame beð tospred. and
 to-tiht on þe rode. alse ure helendes holi lichame wos. *on þe * p. 146.
 holi rode. þo þe he þer-one prowede alse his wille was. and
 hadde þornene helm nppen his holi hafde. þe him swiðe prikede.
 and on his honden ireue nailes. and on his foten alse. and on
 his side was mid spere istungen. and his holi lichame to-sprad
 and to-tuht. and for ure gulten reuliche atogen. Ac man mai
 folgon gode and to him cumen. þeh his lichame swich pine ne
 polie ne swo ne beo to-spred ne to-tuht on lichamliche rode. and

and drawn out on the bodily cross, and therefore our Lord does not invite us to bear such a cross, but exhorteth us to another which this denoteth, which is called *Carnis maceratio*, that is, leanness of body (flesh); man's body is truly emaciated when he is tormented by hunger, by thirst, by vigils, by labour, by stiff garments next the body, and when he is smartly smitten by slender long switches, and sometimes by great cold. These crosses must all men bear who will have mercy for their sins. This cross is, in the book, called *Scala peccatorum*, that is, the ladder of sinful men by which they shall ascend into heaven. Now ye have heard what the bodily cross is, hear now what the spiritual cross is that hath two names—*Cordis contritio et proximi compassio*, that is, 'heart-sorrow' for one's own sins and pity for one's fellow-Christian's woe. The man that will bear this cross must know that he hath oft and in many ways sinned; with his eyes he has beheld what he ought not, sometimes what was vain, sometimes what was unprofitable, sometimes what was evil; and also with his nose hath sniffed, and with his ears hath heard, and with his mouth spoken sinfully and in many ways that which he ought not, and hath omitted those good words in his prayers that he ought to speak; and [hath committed sin of mouth] in excesses of eating and drinking when he ought not. And if he thinketh of that, and in his heart sorely bemoaneth, then aches his heart and smarteth on account of his sins, as his head would, if he had thereon a crown of thorns and the thorns severely pricked him. Again, if he remembers that he hath sinned often with his hands and in many wise hath refused alms, and done what was vain, unprofitable, and wicked, and with his feet gone when and whither he should not, and seldomer than he should to his church and to other holy places, and sorrowfully in his heart bemoaneth, then aches his heart and smarteth, as the hands and the feet would if they were pierced through with iron nails. Again, if he understandeth that he hath often sinned in lustful deeds, unseasonably or in unlawful places, or with illieit looks, or in any other disallowed manner, and in various thoughts and in manifold ways, and if he sorely bemoaneth all that in his heart, then will his heart ache as his side would if one had

pere-fore ure drihten ne laðeð us noht to beren swiche rode. ac
 laðeð us to an oðer. þe þis bitecneð *þat* is cleped. *Carnis*
maceracio. *þat* is lichames helsing^a. Mannes lichame ihalzneð^b Of bodily
mortification.
 iwis. þenne me hine pined mid hunger. *and* mid þurste. *and*
 mid wecche. *and* mid swinche. *and* mid stiuwe wedes next þe
 liche *and* smerte smiten of smale longe gerden. *and* mid michele
 ehele oðer wile. þes roden moten beren alle sinfulle men. þe wile
 milce habben of here sinnes. þis rode is cleped on þe boc. *Scala*
peccatorum. *þat* is sinfulle manne leddre. þe hi shulen one stien The ladder of
sinful men.
 to heuene. Nu gie hanen herd. wich is þe lichamliche rode.
 hereð nu wich is þe gostliche rode. hie haneð twei names.
Cordis contricio et proximi compassio. *þat* is herte sor for Of heart's
sorrow.
 mannes oðere sinne *and* reuðe for his emeristenes wowe. þe
 man þe wile þis rode beren he mot cuowen þet he hancð ofte
and afele wise agilt mid his egen bihelden *þat* he ne sholden. A man must
recollect how
often he has
sinned.
 wile idel. wile unnut. wile ifel. *and* also mid nose sneued. *and*
 mid eare list. *and* mid muðe agilt speken **þat* he ne shelde ofte. * p. 147.
and afele wise. *and* forlete þe gode word. on his bede þe he
 speken shelde. *and* on euerdede on ete. *and* on drinke þenne
 he ne sholde. *and* gif he þet þencheð. *and* on his herte sore His heart will
ache when
he bethinks
him how oft
he has sinned
with all his
bodily
members;
 bimurneð. þenne akeð his heorte. *and* smerteð. for his sinnes
 also sholde his hened gif he hadde þer-uppe þornene helm. *and*
 þe þornes swiðe priken. Eft-sone gif he þenkeð *þat* he haueð
 agilt mid his honden ofte *and* a fele wise forlete almesdede. *and*
 don idel. *and* unnut. *and* ifel. *and* mid his foten gon þenne he ne
 sholde. *and* þider he ne sho[l]de. *and* seldere þene he shelde to
 his chirche. *and* to eðre holie stowen. *and* seculiche on his heorte
 bimurneð. þenne akeð þe heorte *and* smerteð also þe honden
and to fet shelden gif hic mid irene nailen weren þurh stungen.
 Eft-sone gif he understant *þat* he hadde ofte agilt on golliche
 dedes. on untime. eðer on unhuuede stede. eðer mid unluued
 leke. eðer on unluued wise. *and* mistliche þeht ofte *and* a and in various
unlawful
thoughts.
 manifeld wise. *and* al *þat* sore bimurneð on his heorte.
 þenne wile his heorte aken *and* smerten. also his side shelde

^a ? read *hlensing*. Lambeth MS. has *lensing*.

^b ? read *ihlansneð*. Lambeth MS. has *lenseð*.

pierced it with a spear. And if a man tortureth himself as I have said, and if he seeth his fellow-Christian suffer woe and in his heart sorely pitieth him, and protecteth his fellow-Christian from pain, as far as he is able, he may be God's knight (servant), for he beareth his cross. Let us take heed and beseech Him to help us to forsake ourselves and the foul in-comer that our enemy has brought within us, and to bear our cross, that is the purification of our body, and sorrow of heart, and so come after him and follow him and remain with him. *Quod nobis præstet qui vivit et regnat per omnia sæcula sæculorum.* AMEN.

XXXIII.

[DISCOURSE ON PSALM CXIX. 110.]

Posuerunt peccatores laqueum mihi et de mandatis tuis non erravi.

The sinful have laid a snare to take me, and I forsook not thy commandment. Our enemy goeth a-hunting and layeth a snare in the wilderness to take the animals that dwell therein. Let us guard ourselves and pray God to help us and to shield us therefrom, that he may not deceive us, and let us say with the prophet, *Custodi me a laqueo quem statuerunt mihi*, Lord, shield me from the snares that are laid to take me. Listen now and receive it in your heart, and have it in your mind, for you have much need, and I will tell you why the devil is called 'sinful' and a 'hunter,' and this world a 'wilderness,' and evil vices 'snares,' and these men 'wild animals.' The devil is called sinful because through his pride he foully sinned when he separated himself from God. He is called man's *foe*, for he '*foe-ed*' (set at enmity) the first man with God; that was Adam and all his offspring, that is, all mankind. He is called 'hunter' for he lieth in wait for each of us and endeavours to bring us into loathsome vices which are his snares, and therein catcheth us, as the hunter driveth wild animals into the snare or net and so catcheth them. And of this hunter speaketh the prophet and saith, *Anima nostra sicut passer erepta est de laqueo venantium*, our soul is snatched out of the hunter's snare. Holy book calleth this world 'wilderness,' because few men dwell there who are 'tamed' and go to God's hand to do his will, but all of them, for the most part, are wily and have

gif me him mid spere stunge. *and* gif man him seluen pineð
 also ieh seid hadde. *and* gif he seð his emeristene polien
 wosið. *and* him þat on his heorte sore reuweð. *and* wereð his
 emeristene wið pine bi his mihte. he mai ben nre helendes cniht.
 for he bereð his rode. Nime we gemc *and* bide we þat he us
 filste to forsakende us seluen. *and* þe fule on-enne þe ure fo on
 us brohte. *and* to beren ure rode. þat is ure lichames elensing
and nre heorte rensinge. *and* swo after him cnmen. *and* him
 folgen. *and* mid him bileue. *Quod nobis prested qui uiuit et*
Regnat per omnia secula seculorum. amen.

He who pities
 and helps his
 fellow Chris-
 tians is
 Christ's ser-
 vant.

XXXIII.

[SERMO IN PS. CXIX. 110.]

Posuerunt peccatores laqueum michi et de mandatis tuis non
erravi. De sinfulle haueð leid grune me to henten. *and* ich
 ne forlet pine bode. Ure fo fareð on hunteð. *and* leið grune in
 a wilderne to henten þe deor þe wunieð þer-inne. Ute we bergen
 us. *and* bidden god þat he us filste *and* shilde þer-wið þat he us ne
 shrenche *and* seicn mid þe prophete. *Custodi me a laqueo q. s.*
michi. louerd shild me wið þat grune þat hie leid hanen me to
 henten. listeð nu *and* ieh giu wilc seggen. *and* under-nīneð hit on
 heorte. *and* haddeð hit on minde giu is ned miehcl. wi þe deucl
 is nemd sinful. *and* hunte. *and* þis woreld wilderne. *and* liðere
 lahtres grune. *and* þes men deor. þe deucl is eleped sinful for he
 þurh his oregel fulliche sineged. þo þe he sundrede him seluen
 fro gode. he is eleped mannes fo. for he fode þe forme man wið
 god. þat was adam. *and* al his ofspring. þat is al mankin. he is
 cleped hunte. for þan þe he waiteð ure ech. *and* eunneð te
 bringen us on liðere lahtres. þe beð his grunen. *and* þer-one
 henteð us also hunte driueð deor to grune. oðer to netta.
and swo henteð. *and* of þis hunte specð þe prophete. *and*
 seið. *Anima nostra sicut passer erepta de laqueo uenantium.*
 Ure soule is abroiden! of þe hunte grune. holi boe clepeð
 þis woreld wildren for þe fewe men þe wunieð [ð]erone þe
 ben temed. *and* wend to godes hond. his wille to don. ac
 alle mest hie beð iwilegeð *and* haddeð² geres after wilde

p. 148.
 [Ps. cxix. 110.]
 The devil
 lay a snare
 in the wilder-
 ness.

The devil is a
 hunter, the
 world a wil-
 derness, and
 men are wild
 animals.

The devil
 drives men
 into his
 snare.

²MS. habbed.

wiles like wild animals, and therefore each man is compared to the wild animal whose wiles he takes after; some fox, some wolf, some bear, some lion: and each man is named according to what his wiles are; and as the great animals oppress the little ones and live upon them in the wilderness, so oppresseth and destroyeth rich men the poor, and moreover live upon them in this world. *In hoc deserto sunt quatuor saltus quos bestie deserti frequentant, scilicet, corea, cervisia, forum, monasterium*—In this wilderness are four lairs, to which all wild animals most resort. The first is play, the second is drink, the third market, and the fourth church. *In primo saltu ponunt venantes laqueum vanitatis, in secundo impietatis.* In these four lairs layeth our foe four snares wherewith to catch us. May Christ shield us therefrom if it be his will. At play he setteth the trap of idleness—for all is idle that is beheld, heard, and done at play, and it is displeasing to God and unprofitable for the soul; and the body toils, thigh and shanks and feet hop, belly wags and shoulders twist about, and hands are nimble; the heart thinketh that she must sing a song; tongue, teeth, and lips frame words; mouth sendeth out the voice. And each man that cometh thereto to look on, or to hear, or to behold, if it is well pleasing to him, is entrapped and caught in the trap of idleness that the devil hath set there. Of this snare speaketh the prophet and saith, *Non sedi cum concilio vanitatis et cum iniqua gerentibus non introibo*—I never held well with them that go to idleness. *Secundus saltus hujus deserti est compotatorium;* the second lair in this wilderness is drink: there setteth the devil the snare of unright, for there no man doth what is right, but each man doth wrong there against God and against his own soul, and against his fellow Christian. He doth wrong against God, who is his lord, and who preserveth his life and his health (the while he hath it) and giveth him all that he liveth by and biddeth him thereof minister to his wants, and keep himself from excess; and nevertheless he will not do what God biddeth him, but doth what God hath forbidden, and doth what the devil hath bidden; and so he dishonoureth God and honoureth the devil, and sinneth against God and pleaseth the devil, and forfeits heaven's weal and hath hell's woe. Wrong he doth also to his soul's displeasure, and adorneth his body and keeps down his soul, and

deore. *and* for is eeh man efued to þe deore. þe he nimeð
 after geres. sum fox. sum wulf. sum bere. sum lemm. *and* ech The great animals oppress the little ones, so do the rich the poor.
 man me nemneð after þan þe his geres beoð. *and* also þe michele
 deor heneð þe little. *and* bi hem libbeð on þe wilderne. Swo
 heneð. *and* astrugeð þe riche men þe wrecches. *and* naðeles
 libbeð bi hem on þis worelde. *In hoc deserto sunt iii^{or} saltus*
*quos bestie *deserti frequentant scilicet correa ceruisia. forum * p. 149.*
monasterium. on þis wilderne ben finger lages. þat mest alle wilde The four lairs where the devil sets his traps
 deor to seecheð. þat on is pleze, þat oder¹ drinch. þe pridde chep-
 inge. þe ferðe chirehe. *In primo saltu ponunt uenantes laqueum* ¹ *So in MS.*
uanitatis. In secundo impietatis. On þis fuwer lages leið ure fo
 fuwer grunes us mide to henten. crist us shilde þerwið gif his
 wille beo. At pleze he teldeð þe grune of idelnesse. for al hit 1. Play, where the snare of idleness is set.
 is idel þat me at pleze bihalt. *and* listeð. *and* doð *and* un-
 queme gode. *and* unbiheue þe soule. *and* swinch þe lichame. þih.
and shonkes. *and* fet oppieð. wombe gosshieð. *and* shuldres
 wrenchieð. armes. *and* honden frikieð. herte biðencheð þat hie
 seggen shal on songe. Tunge *and* teð. *and* lippe word shuppieð.
 Muð sent ut þe stefne. *and* ech man þe þerto cumeð pleie to
 toten. oðer to listen oðer to bihelden. gif he him wel likeð. he
 beð biseid *and* hent on þe on þe² grune of idelnesse. þe þe werse ² *So in MS.*
 þere haueð itelled. of þis grune speeð þe prophete *and* seið.
Non sedi cum concilio uanitatis et cum iniqua gerentibus non
[introibo]. Ne held ich nefre wel mid hem þe gou to idelnesse.
Secundus saltus huius deserti est compotatorium. þat oðer lage ² Drink, where the snare of wickedness is set.
 on þis wilderne is drinch. þere teldeð þe werse þe grune of
 unrihte. for þere ne doð. no man riht. ac eeh man doð þere
 unriht to genes gode *and* to genes his agene soule. *and* to
 genes his emeristene. To-genes gode he doð unriht. þat is his
 louerd. *and* halt his lif. *and* his hele. þe wile he hit haueð. *and*
 doð him al þat he bi beð. *and* bið³ him þerof beten his nede ³ *So in MS.*
and berezen him wið ouer dede *and* naðeles ne wile don þat god
 him het. ac doð þat god forbed. *and* doð þat þe denel het. *and*
 swo unwurðeð god. *and* wurðeð þene deuel. *and* agilt wið gode.
and quemeð þe deuel. *and* forgilt heuene wele. *and* haueð helle
 wowe. unriht he doð ec to-genes his soule unwille. *and* awleneð

exalts his body and oppresses his soul; and he maketh the body, that ought to be the soul's joyous chamber, a horrible prison for her; and therein she never turneth through excess and unreasonable drink, so that she is sorrowful that she must dwell therein, and therefore desireth to go out. Wrong he doth also against his fellow Christian when he leadeth him to drink, not what was willing or pleasant, but what was more than needful for him, and bringeth upon him a burden greater than he can bear, and wasteth upon him what he should spare for poor men, or should rather pour it out than make men drunken therewith, and not waste what God has made, nor spend (use) unprofitably what God has made for men's assistance, nor dishonour God's handywork. This is at drinking. And there are numerous other wrongs; here are slanderous words, and idle vices, and wine-red brows (and they incline pleasantly to these vices) which are named adultery; and other numerous wrongs—witchcraft, fraud, theft, song, leasing, and rapine, and all the evil vices that man hath through the devil's lore. Of this dreadful snare speaketh the prophet and saith, *Cum iniqua gentibus non introibo*—I will never go in thither where such wrong is practised. The life-holy man who knew God's will reproveth such drink and the wicked habit and the place wherein one so drinketh. *Tertius saltus hujus deserti est forum ubi ponunt laqueum malignitatis*—The third lair in this wilderness is market, where the devil setteth the trap of *hindering*, that is, of fraud; for when a man deceives another he maketh him to be *behind* in that which he weened to be before, that is the custom of us all that buy and sell. The seller priceth his goods dear and saith they are well worth it or better worth it. The buyer biddeth little for them and saith they are not worth it, and they both lie; the seller bateth somewhat of his price, and sweareth that he will not sell it for less; the buyer increaseth his bid and sweareth he will not give more. Then cometh the devil and communeth with the thoughts of each, and causes the seller to take less than he swore and then the buyer to give less than he swore. And if it be chaffer that must be measured or weighed, the seller maketh it smaller than he ought and the buyer [wanteth to make it] larger than he ought. And thus they cheat each other and are then caught in the snare of 'hindering.' One is leasing, the second

his lichame. *and walt his soule. and hefeð his lichame. and *p 151.
heneð his soule. and þe lichame þe sholde ben þe soule hiht-
liche bure. makeð hire to ateliche quarterne. and þer inne neure
twisteð. mid ouerdede. and untimliche drinche. þat hire beoð wo
þat hie sal þer-inne wunien. and þere-fore wilneð ut. Unriht
leo doð ec togenes his emeristene. þenne he hine laðeð to
drinken more. noht þe him beo wille. oðer queme. ac þenne him
ned were. and bringeð uppen him birden more þene [he] bere
muge. and spilleð on him þat he sholde spelien wreche men.
oðer raðer helden hit ut þene men þermide fordrenchen. and noht
sheden¹ godes shafte ne spenen on uniðor. þat god shop mannen^{1 ? shenden.}
to helpe. ne swo unwurðin godes handiwer. þis beoð at drinche
and oðer unriht inoh. þere beð ollende word. and idel lehtres.
and winrede brwres. and buweð wenliche. þe beð bispeke ewe-
bruche and oðer unriht iuoh. wiechling. and swikedom. stale.
and leoð. and lesing and refloc. and alle þe luðere lastes þe
man hufeð þureh deules lore. of þis grisliche grune specð þe pro-
phete. and seið. *Cum iniqua gerentibus non introibo.* Nelle ich
nefre gon þider in! þere me swich unriht drigeð. þe lif holi man
þe wiste godes wille. swic drinch wið queð. and þe luðere wune.
and þe stede þer me swo one drinkeð. *Tercius saltus huius deserti*
est. forum ubi ponunt laqueum malignitatis. Þe þridde lage on
þis wilderne is cheping. þere teldeð þe werse þe grune of hindre
þat is of bipecthing for þenne man bipectheð oðer. he him makeð
to ben bihinden. of þat he weneð to ben biforeu. þat is ure alre
wune þe biggeð. and silleð. þe sullere loueð his þing dere. *and *p 151.
seið þat it is wel wurð. oðer betere. De beger bet litel þar fore
and seið þat hit nis noht wurð. and ligeð boðe. þe sullere lat
sumdel of his lofe. and swereð þat he hit nele lasse selle. þe
beggere ecneð his hode and swereð þat he nele more geuē.
þanne cumeð þe werse and runeð wið here eiðeres þanc. and doð
þe sullere lasse to nimende² þanne he swore. and þanne þe biggere<sup>2 MSS. gen-
ende.</sup>
more to geuende þanne he swore. And gif hit chepinge be. þe
me shule mēten oðer weien. þe sullere doð narewere þane he
sholde. and te biggere rumluker þan he sholde. and þesse wise
biwikið her aiðer oðer. and beð þanne bisaid in þe grune of

By excess in
eating and
drinking the
body is made
a prison for
the soul.

The drunkard
dishonours
God's handy-
work.

The evils
arising from
drunkenness.

3. Market,
where the
snare of trick-
ery is set.

*p. 151.
The lies of
buyer and
seller.

perjury, the third fraud; and with this snare catcheth the devil all who thus buyeth and selleth: wherefore saith the prophet, *Odivi ecclesiam malignantium*—Hateful to me is the assembly of the treacherous, for I know that they are hateful to God. *Quartus saltus hujus deserti est monasterium ubi ponuntur laquei impietatis*—The fourth lair of this wilderness is the church, in which the devil setteth up the snare of pride, and entraps therein, sometimes the clergy, and sometimes the laity, and sometimes both. The clergy he catcheth in this snare, sometimes single and sometimes double, when he causeth the clerk to let his church stand without a service when it is time to perform the services; and as often as he speaketh in church what he ought not, or is silent about what he ought not, that is to teach well the sinful and to admonish those that are slow to church and to good works to be diligent thereto, and those that lie in sin to forsake their wickedness, and to comfort them with kind words, and on each ‘high day’ to feed with God’s word the hungry souls whom he hath to protect; and as many things as I have told that he should speak in church, if he will not or cannot do, or careth not, with so many traps the devil ensnareth him and catcheth him. And if he sing with voice to be well-pleasing to women or directeth willingly his eyes to them to seek their looks, then shall he be caught and be led to hell. The laity the devil catcheth in church with his snares in three ways—when the priest speaketh in church of the church’s necessities that they should find new cloths or repair the old ones, book, bell, chalice, or mass-surplice, or altar-cloth or other cloths; then cometh the devil to the man’s heart and holdeth private converse with his thoughts, thus saying: Why shouldst thou find this, of which thou receivest nothing; but he taketh all that cometh there, let him provide this now. Moses did not thus answer our Lord when he bade him to make a ‘minster’; and he well-furnished it all, although he received nought thereof. So also did Solomon, to whom God sent his message. So ought each congregation to do when they see there is need. When the priest admonishes them to give their tithes aright, then cometh the devil to a man’s heart and advises him not to do so, and whispers in the man’s thoughts and thus misadvises him. ‘If thou givest the priest all thy tithes he will

hinder. On is leasing. oðer is mon-oð. þe þridde swikedom. *and* ^{The sins of trade.} mid þis grune henteð þe werse alle þo þe sus¹ biggeð. *and* ^[Ps. xxv. 5.] *sulleð.* þare fore seið þe prophete. *Odiui ecclesiam malignantium.* Me¹ ^{So in MS.} is andsete þe samninge of þe hinderfulle for ich wot þat þat¹ hie þen loðe god. *Quartus saltus huius deserti est monasterium ubi ponuntur laquei impietatis.* Ðe feorð[e] lage of þisse wilderne is ^{4. Church,} chireche. þare teldeð ðe werse þe grune of oregelnesse *and* ^{where the snare of pride is set, which catches both laity and clergy.} hisaið þar-one hwile hodede. *and* hwile lewede. *and* hwile boðe. Ðe hodede henteð mid þis grune. hwile ofeald. hwile twifeald þanne he makeð þat þe hodede lat his chireche stonde wið-uten tide. þane hit time beð to done þe tiden. *and* also swo ofte swo he spekeð in chireche þat he ne sholde. oðer swikeð of þat he sholdc. þat is þe sinfule wel tachen. *and* minigen þo þe ben slowe to chireche. *and* to weldede. þat he be snel þar-to. *and* lehtrie² þo þe² ^{So in MS.} on sinne lið. to forleten. *and* mid mildre worde to frefrien. *and* ^{* p. 132} eche hege dai fede mid godes worde þe hungrie soule þe haueð to witen. *and* alse fele þing swo ich iteld habbe þat he ine chireche speken sholde. gif he nele oðer ne can. oðer no reccheð mid alse fele folde grunen þe werse hine biseið. *and* henteð. *and* gif he wliteð mid stefne for to liken winnmannen. oðer ledeð hem his life³ egen for to sechen hire loken. þenne beð he laht forto leden to³ ^{So in MS.} helle. þe lewede men henteð þe werse ine chireche mid his grune on þre wise. þanne prest speð inne chireche of chireche neode *and* ^{There are three ways in which the laity are trapped.} minegeð þat me niwe cloðes oðer elde bete. boc oðer belle calch oðer messe-ref. oðer waferiht^a oðer oðre cloðes. þenne cumeð þe werse to þe mannes heorte. *and* wið his þonc sunderune halt þus queðinde. wi sholdest þu þis finden þe noht ne fost þerof. *ac* ^{They won't give aught for the needs of the Church.} he folhð al þat þere cumeð. he finde þis nu. Swo ne andswerede noht moyses ure drihten þo he bad him minster maken. *and* be hit al wel forðede. þeh he noht þer-offe fenge. alse dide saleman þe god sende his writ to. swo hoh ech chireche socne don þenne hie nede sen. þenne þe prest þe menegeð rihtliche teðien. ^{They hold back their tithes.} þenne cumeð þe werse to sume mannes heorte. *and* minegeð hine þat he swo ne do. *and* runeð wið þe mannes þonc *and* þus him misredeð. gif þu þe prest litechest allo þine teðinge. nele he hit

? Waferiht = wafer-rift = wafered-rift.

not distribute as he ought, but will sell them dear and spend them unprofitably. Give thou thyself alms thereof, and distribute some to poor men;' thus he beguiles him to rob the church. Under the old law our Lord bade that no one should commit aught to any man, unless he were bound over to repair the church. *Undecim generationes jussunt adnumero solis levitis decimas solvere.* When 'high day' cometh God ought to be praised with right belief and with true love; and of that which God hath lent him one ought to bring a gift to the church, and to honour therewith God's table according to his means: then cometh the devil to a man's heart and whispers in his heart, and causes him to keep back his gifts, and thus saith:—'This church is rich enough, and many men are poor; the rich have no need, but the poor have much; withhold thy gift and give it to the poor. *Sed ait in evangelio, hæc oportuit facere, et illa non omittere.* It behoveth a man sometimes both to bring gifts to the church and also to help poor men, and therewith he shall free himself if he be caught in the merciless snare; then may he say with the psalmist David, *Oculi mei semper ad domino, &c.*, 'Ever be my eyes open to our Lord, for I trust that he will not punish me according to my desert, but of His mercy will set my feet free from the devil's snare,' and so may He do [the feet] of us all, Who liveth and reigneth, &c. AMEN.

XXXIV.

[DISCOURSE ON ISAIAH XI. I.]

Egredietur virga de radice Jesse, &c. A rod shall sprout from the root of Jesse and a blossom shall come up from the root of it, and upon the blossom shall rest the Holy Ghost. On these few little words lie hid many good words, if they were well explained; but I may not, nor cannot, explain these words, but yet I will tell you what I understand therein through the power of the Holy Ghost. When the

delen also he don sholde. ac wile hit dere sellen *and* spenen on uniȝor. do þu almes þer-of. *and* del sum wrecche men. þus he hine bi-pecheð þat he chirche bireueð. on þe helde lage het ure drihten þat me ne sholde none man bitechen *bute he were teid *p 153. to menden chirche. *Vndecim generationes iusse sunt adnumero solis leuitis decimas soluere.* Þanne heh dai cumeð man hoh ^{They do not bring gifts to church.} herien god mid rihte leue. *and* mid soðe lue. *and* of þan þe god him haueð lend. loc to chirche bringen. *and* wurðin þer-mide godes bord; also his haue beð. þenne cumeð þe werse to sumes ^{The devil persuades them that the church is rich enough.} mannes heorte *and* runeð wið his heorte. *and* doð hine his loc to wið teonde. *and* þus queð þis chirche is riche inoh. *and* fele men ben wrecches þe nes riche non nod. ac wrecches habben michele. wið-teo nu [h]ere þi loc *and* del hit wrecches. *Set ait in ewangelio. hec oportuit facere. et illa non omittere.* eiðer bihoucð þat man do þe wile loc to chirche bringe. *and* helpe wrecche me[n]. *and* þer-mide hine aleseð gif he laht beð. on þe orelese grune. þenne mai he seggen mid te salm wirhte *dauid.* *Oculi mei semper ad domino et cetera.* Eure beo mine egene opene to ure drihten. for ich triste þat he nele neng bi mine wrihte. ac for his milde wille. of þis worses grune mine fet breiden. swo do he ure alre þe liueð *and* rixleð *Amen.*

XXXIV.

[SERMO IN ISA. XI. I.]

[*E*]gredietur uirga de radice iesse, et cetera. An gerd sal ^{The prophecy of Isaihi concerning the 'root of Jesse.'} spruten of iesse more. *and* an blosme stien of þare more. *and* uppe þare blosme resten þe holie gost. On þesse fewe litle wored lotied¹ fele gode wored gif hie weren wel ioþonen¹. Ac ^{1 So in MS.} ich ne mai ne ich ne can þosse on openi. Ac napeles ich wille ew segge þat ich þronne understonde þur[h] þe mihte of þe holi gost. *Egredietur. et cetera.* Ðo þe heue[n]liche fader fundede to

heavenly Father determined to send the heavenly Son, he sent many messengers to make known that he would come; and one of those was Isaiah the prophet, on whom it was incumbent to say these words that I now say, and now begin to explain. He was a man dwelling in this world many hundred winters before the maiden was conceived or born, and spake of her and said what should happen with respect to her as plainly as if it had happened; and he compared her kin to a root and herself to a rod and her royal child to a blossom, and said, *Egreditur virga, &c.* Hear now and understand for what reason he compared her kin to a root and herself to a rod, and her royal child to a blossom. *Quemadmodum rami arboris prodeunt a stipite, et ille a radice, sic domina nostra de posteris Jesse, et ipse prodierunt de ipso Jesse*—As the uppermost bough of the tree springeth from the lowest root, so sprang our lady from her elders, and her elders from Jesse; and as the uppermost bough is of kin to the lowest root, so sprang [man from his elders, and] the last man shall be akin to the first man who was before us, and therefore are all men brothers and sisters, and all men should love one another. But pity it is, for now is every man a foe where he ought to be a friend—*Nunquam tuta fide, &c. Filius autem diem, &c., Domina nostra comparata est virgæ, propter quatuor quæ sese inveniuntur adjuncta virgæ, quæ est recta, pluma, excisis longa.* Our lady is compared to a rod for four things that one finds commonly in a rod, that it is (1) straight, (2) small, (3) long, and (4) smooth—*Rectitudinem virgæ habuit in perseverantiam vitæ.* Rod's straightness she had in her mode of life, for she turned not aside in herself to do nor to say any of those things that she ought to forsake—*Et sic medio tutissima ibat.* And she understood holy-love, &c. If I knew more I would say more!¹

¹ The curious termination of this Homily looks like an attempt at facetiousness on the part of the scribe. He seems to have been unable to carry on the comparison he commenced. Perhaps the Latin original had no more leaves, having been damaged, so he knew no more because his original was imperfect. The orthography and grammatical forms are less accurate than in the preceding Homilies.

senden þene heuenliche sune! he sende mani herendrake to
cupen þat he cume wolde And on of þo was ysaiē þe prophete. Isaiah, one of the old messengers who prophesied of Christ's coming.
on was leid to segen þos wored þat ich nou sege. and nu þe
beginne on opini. þe was man wuniinde on þese worlde mani
hundred wintre are þe maiden ware iken¹. oper istren¹. and spac¹ So in MS.
of hire and seide wat of hire iwurpen solde also suteliche swo it
wurpe were. and heuenede hire eun to more. and hire su[lf] to The kin of Mary is compared to a root; herself to a rod and her child to a blossom.
gerdc. and hire cunebern to blomē. and seide. *Egredietur uirga*
et cetera. Hered¹ nu and understoded¹ for woche þinge he
nemmede hire eun to more. and hire su[lf] to gerde and hire
cune bern to blomē. *Quem ad modum rami arboris prodeunt a*
stipite. et ille a radice. sic domina nostra de posteris iesse et ipsi
prodierunt de ipso iesse. Also þe huuemeste bou of þe treuwe All men are akin, like the topmost bough to the nethermost root of a tree.
springed¹ of þe nepemeste rote. also sprong ure lafedi of hire
helderne. and hire helderne of iesse. and also þe uucmeste bou is
sib þe nepemeste rote. Also sprond word^a þe laste man isib þe
forme^{*sto} þe was biforn us. And for þi bed¹ alle man ibropren * p. 127.
and isustren. and solden auerihc man loueien oper. Acke nu is
reweþe. for nu is euerihc man ifo þare he soldc fren¹ be. *Nun-*
quam tuta fide et cetera. Filius autem diem. et cetera. Domina
nostra comparata est uirge propter .iiii^{or}. que sepe inueniuntur
adiuncta uirge que est recta. plana. excisis longa. Vre leuedi is Four reasons why Our Lady is likened to a rod.
iuened^b to gerdc for foure þinges þe man find¹ ilome on gerde þat
he be riht and smal and long. and smcþe. *Rectitudinem uirge*
habuit in perseueranciam uite. Gerde rihtnesse he heuede on
hire liflode. for he ne turnde naht on hire to doinde ne queþende
nan þer þinge þe he leten solde. *et Sic medio tutissima ibat.*
And he understod holie boc lore. et cetera. *Si plus scirem,*
plus dicerem.

^a ? Also sprong [man of his elderne and] worð, &c.

^b The MS. originally had 'the leuedi isuedidin is iuened.'

XXXV.

A MORAL ODE.¹

- My wit is not
equal to my
years.

Ich am nu elder þan ich was a wintre *and* a lore.
 Ich wealde more þan idude mi wit oh to be more
 To longe ich habbe child iben a wordc *and* a dade.
 Þeih ilie a winter eald to jung ich am on rade. 4
 Vnnot lif ich habbe ilad. *and* giet me þincheð ilade.
 Þan ibiðenche me þar on wel sore ime adrade.
 Mast al ich habbe idon is idelnesse *and* chilce.
 Wel late ich habbe me biþolt bute me god do milce. 8
 Fele idel word ich habbe ispeken seðen ich speken cuðe.
And felc geunge dade idon þc me ofðinkeð nuðe.
 Alto lome ich habbe igult a werke *and* a wordc.
 Alto muchel ic habbe ispend to litel ileid on horde. 12
 Mast al þat me likode ar nu hit me mislicað.
 Þe muchel folgeð his iwil him selfen he biswicað.
 Ich nihte habben bet idon. hadde ich þo iselðe.
Old age pre-
vents my
amendment.

 Nu ich wolde ac ine mai for clde *and* for unhalðe 16
 Elde me is bistolen on ar ich hit iwiste.
 Ne mai ich isien bifore mc for smeche nc for niiste
 Arge we beð to don god to juel al to þriste
 More eie stondeð man of man þan him do of criste. 20
 Þc wel ne deð þe hwile he mai wel ofte hit sal him
 rewen.
We shall reap
what we have
sown.

 Þan alle men sulle ripen þat he ar sewen.
 Do al to gode þat he muðe ech þe hwile he beð aliuo.
 Nu lipne noman to muchel to childe ne to wiue. 24
 Þe þe him selfe forzeit for wiue oðer for childe
 He sal cumen on euel stede bute him god be mildc.
 Sende god biforen him man þe hwile he mai to heuene.
 For betre is on almesse biforen þan ben after scuene. 28

¹ For a translation of this poem, See Old Eng. Hom. First Series, p. 158.

- Ne bie þe leuere þan þe self ne þi mæi ne þi mowe
 Sot is þe is oðer mannes frend betere þan his owen.
 Ne hopie wif to hire were ne were to his wiue
- 32 Be for him self afrie man þe hwile he beð aliue.
 Wis þe him selue biðencheð þe hwile he môt libben
 For sone willeð him forgiete þe fremde *and* þe sibbe.
 Þe wel ne doð þe hwile he mai ne sal he þan he wolde.
- 36 For mani mannes sore iswinc habbeð ofte unholde.
 Ne solde noman don a furst ne laten wel to done
 For mani man bihoteð wel þat hi forgieteð sone.
 Þe man þe wile siker ben to habben godes blisse.
- 40 Do wel him self þe hwile he mai þanne haueð hes mid
 iwisse.
 Þe riche men weneð siker ben þurch wallen *and* thurh
 dichen.
 He deð his aihthe an siker stede þe hit sent to heueriche.
- 44 Þar ne mai lit him binime þe loðe ne þe liene.
 Þar ne þarf he habben care of here ne of gielde.
 Þider we sendeð *and* eo bereð to litel *and* to selde.
 Þider we solden drawen *and* don wel ofte *and* ilome.
- 48 For þar ne sal me us naht binime mid wrongwise
 dome.
 Þider we solde gierne drawen wolde gic me ileuen.
 For ne mai hit us binime no king ne no sýrreue.
 Al þat beste þat we habbeð her þider we solde sende.
- 52 For þar we mihte finden eft. *and* habben abuten ende.
 Se þe her doð ani god forto haben godes ore
 Al he hit sal eft finde þar *and* hundredfealde more.
 Se þe aihthe wile holde wel þe hwile hes muge wealden.
- 56 ȝieue hes for godes luue þanne doð hes wel ihealden.
 For ure swinch *and* ure tilðe is ofte wuned to swinde
 Ac al þat we ȝieueð for godes luue al we hit sulen eft
 finden.
- Ne sal þar non cuel ben unboht ne god unforgolden.
- 60 Euel we doð al to muchel *and* god lasse þan we solden.

Be a true
friend to thy-
self.

Delay not
amendments.

Heaven is a
secure place
for our trea-
sures.

Give alms to
the poor.

No good shall
be unre-
warded.

- Se þe mast doð nu to gode *and* se last to lothe.
 Eiðer to litel *and* to muchel hem sal þunche boðe.
 þar me sal ure werkes weißen bifore þan heuen kinge
 And gieuen us ure werkes lean after ure erninge. 64
- Every one
 may purchase
 heaven—the
 poor as well
 as the rich.
 Africh man mid þat he haueð mai bugge heueriche
 þe þe more haueð *and* þe þe lasse boðe iliche.
 Also on mid his peni se oðer mid his punde.
 Dis is þet wunderlukeste ware þat ani man funde. 68
And se þe more ne mai don mid his gode iþanke.
- ¹ So in MS. Also wel se þe þe haueð¹ goldes fele mauke.
 And ofte god can more þanc þan þe him gieuēð lasse.
 Al his werkes *and* his weies is milce *and* rihtwi[s]nesse. 72
- A good-will
 offering is
 acceptable to
 God.
 Litel lōe is gode lef þe cumeð of gode wille.
 And eðlate muchel gieuē þan his herte is ille.
 Heuene and erðe ho ouer sihð his eien beð ful brihte.
 Nis him no þing forholen swo muchel is his mihte. 76
 Ne bie hit no swo dorne idon ne on swo puster nihte.
 He wot hwat þencheð *and* hwat doð alle quike wihte
 Nis louerd swilch is crist ne king swilch ure drihte.
 Boðe giemeð þe his bien bi daie *and* bi nihte. 80
- God is omni-
 scient and
 omnipotent.
 Heuene *and* erðe *and* al þat is biloken is in his honden
 He doð al þat his wille is awatere *and* alonde
 He makeð þe fisses in þe sa þe fueles on þe lofte.
 He wit *and* wealdeð alle þing *and* he sop alle safte. 84
 He is ord abuten ord *and* ende abuten ende.
 He is one afre on eche stede wende þar þu wende.
 He is buuen us *and* bineðen biforen *and* bihinde
 þe godes wille doð ailiware he maiz him finde 88
 Elche rune he hereð *and* he wot alle dade
 He þurh sihð elches mannes þanc wi hwat sal us to rade.
 We þe brekeð godes has *and* gulteð swo ilome
- What will sin-
 ners say on
 doomsday
 when angels
 are afraid.
 Hwat sulle we seggen oðer don ate muchele dome 92
 We þe luueden unriht *and* euel lif ladden.
 Hwat sulle we seggen oðer don þar ængles beð ofdradde.
 Hwat sulle we beren us biforen mid þwan sulle we iqueme
 We þe nafre god ne duden þan heuenliche deme. 96

- Par sulle ben deflen swo fcle pat willeð us forwreien. Devils shall
 Nabbeð hie no ping forgieten of þat hie her iseien. be our accu-
 Al þat hie iseien her hie willeð cuðen þare sers.
 100 Bute we haben hit ibet þe hwile we here waren.
 Al hie habbeð on here write þat we misduden here.
 Þeih we hcs ne niseien hie waren ure ifren.
 Hwat sullen horlinges don þes wichen *and* þe forsworene
 104 Wi swo fele beð teleped swo fewe beð icorene
 Wi hwi waren hie bigiete to hwan waren hic iborene.
 Þe sulle þen to deaðe idcnd *and* afremo forlorene
 Elch man sal þar biclepien himselfen *and* cc demen.
 108 Hic¹ ozen werc *and* his þanc to witnesse he sal temen. Our own
 Ne mai him noman else wel demen ne else rihte words and
 For non ne cnoweð hinc else wel buten one drihte. thoughts
 Man wot him self best his werkes *and* his wille. shall appear
 112 Se þe last wot he seið ofte mast se þit al wot is stille against us,
 Nis no witnesse else muchel se mannes ozen lierte 1 ? = His.
 Hwo se seið þat hie beð hol him self wot his smierte.
 Elch man sal him selfen demen to deaðe oðer to liue.
 116 Þe witnesse of his ozen werc to oðer þan hine sal driue.
 Al þat afri man haueð idon seðen he cam to manne
 Swo he hit iseie abóc iwrite he sal hit þenche þanne
 Ac drihte ne demeð noman after his biginninge
 120 Ac al his lif sal ben teald after his endinge
 Zief þe endinge is god al hit is god. *and* euel zief euel All will be
 is þe endc. well if our
 God zieue þat ure ende bo god *and* zieue þat he us 'ending' is
 lende. well.
 Sc man þe nafre uele don god ne nafre god lif lade.
 124 Are deað² *and* dom cumoð to his dure he maiz him
 sore adrade.
 Þat he no muge þanne bidden ore for þat itit ilome It is too late
 For þi he [is] wis þe bit *and* bigiet *and* bet bifore dome when death is
 þanne þc deað is ate dure wol late he biddeð ore at the door.
 128 Wel late he lateð euel werc þan he hit ne mai don no
 more.

Senne lat þe *and* þu nah him þan þu hit ne miht do
no more!

The repent-
ant sinner
shall find
mercy.

For-þi he is sot þe swo abit to habben godes ore.
Þeið hweðere we hit leueð wel for drihte self hit sade.
Elche time sal þe man of-þunche his misdade 132
Oðer raðer oðer later milce he sal imete.
Ac þe þe her naueð ibet muchel he haueð to beten
Mani man seið hwo reche pine þe sal habben ende
Ne bidde ich not bet bis ich aleded a domesdai of bende. 136
Litel wot he hwat is pine *and* litel he cnoweð

The pains of
hell are not
realized as
eternal.

Hwilch hit is þar sowle wunieð hwu biter wind þar
bloweð.
Hadde he ben þar on oðer two bare tiden.
Nolde he for almidden eard þe þridde þar abiden. 140
Þat habbeð isaid þe come þanne þit wiste mid iwisse.
Wo wurðe sorege seue gier for seue nihte blisse.
And ure blisse þe ende haueð for ende-lease pine
Betere is wori water þan atter imengd mid wine. 144
Swines brade is wel swete swo is of wilde diere.
Ac al to diere he hit abuið þe giefð þar-fore his swiere.
Ful wombe mai liltliche speken of hunger *and* of fasten
Swo mai of pine þe not hwat is pine þe sal ilastan. 148
Hadde [he] fonded sume stunde he wolde seggen oðer
Eðlate him ware wif *and* child suster *and* fader *and*
broðer.

If men
thought of
everlasting
pain they
would under-
go any tem-
porary pain
to escape it.

Al he wolde oðerluker don *and* oðerluker þenche
þan he biðohte an helle fur þat nowiht no mai quenche 152
Afre he wolde her in wo *and* in wane wunien
Wið þan he mihte helle fur biffen *and* bisunien.
Eðlate him ware al wele *and* eðeliche blisse
For to þe muchele blisse cume þis murie^a mid iwisse. 156
¶ Ich wulle nu cumen eft to þe dome ich cow ar of
sade.

On þe daie *and* on þe dome us helpe crist *and* rade.
þar we muȝen ben sore offerd *and* harde us ofdrade.

- 160 Par elch sal al isien him biforen his word *and* ee his
dade.
Al sal par ben panne cuð þat men lügen her *and* halen. All secrets
shall be made
known at
doomsday.
Al sal par ben panne unwrien þat men her hudden *and*
stalen.
- We sullen alre manne lif icnowen also ure ogen
- 164 Par sullen efninges ben to þe heie *and* to þe loge.
Ne sal þeih no man samie þiar ne þarf he him adrade.
Ȝief him her ofþincheð his gult *and* bet his misdade.
For hem ne sameð ne ne grameð þe sulle ben iborege
- 168 Ae þoðre haddeð same *and* grame *and* oðer fele sorege.
Þe dom þal¹ ben sone idon ne last hit nowiht longe ¹ *Read sal.*
Ne sal him noman mene þar of strenče ne of wronge
Þo sulle habben hardne dom þe here waren hardle The merciless
shall have a
hard sen-
tence.
- 172 Þo þe cruel hielden wreehe men *and* euel lage areder.
Elch after þat he haueð idon sal par ben panne ideml
Bliðe mai he panne ben þe god haueð wel iqueml.
Alle þo þe sprunge beð of adam *and* of eue
- 176 Alle hie sulle þider cume for soðe we hit ileued.² ² *So in MS.*
Þo þe haddeð wel idon after here mihte
To heueriche hie sulle fare forð mid ure drihte.
Þo þe deueles werkes habeð idon *and* þarinne beð ifunde
- 180 Hie sulle fare forð mid hem into helle grunde. Christ shall
never more
die to save
the lost in
hell.
Par hie sulle wunien abuten ore *and* ende.
Brecð nafre eft crist hellē dure for lesen hem of bende
Nis no sellich þeih hem be wo *and* þeih hem be uneače
- 184 Ne sal nafre eft crist polien deað for lesen hem of deače.
Ænes drihten helle brac his frend he ut brohte Christ died
for us, yet we
do nothing
for his sake.
Him self he poledē deað for hem wel diere he hes bohte.
Nolde hit moge don for mai ne suster [for] broðer
- 188 Nolde sune don for fader ne no man for oðer.
Vre alre louerd for his þralles ipined he was arode
Ure bendes he unbond *and* bohte us mid his blode.
We ȝieueð uneače for his luue a steeche of ure breade
- 192 Ne þenche we naht þar þat sal deme þe quica³ *and* þe³ *So in MS.*
deade.

Muchel luue he us kedde wolde we hit understonde.
 Dat ure elderne misduden we habeð enel an honde.
 Deað cam in þis middenærd þurh ealle deueles onde
 And sennē and¹ sorege and iswinch awatere and [a] 196
 londe.
 Vre foremes faderes gult we abugeð alle
 Al his ofsprung after him in harem is biualle
 Þurst and hunger. chele and hete and alle unhalþe
 Þurh deað cam in þis middeneard and oðer unisalþe. 200
 Nare noman elles dead ne sic ne [non] unsele
 Ac mihte libbe afremo ablisse and an hale.
 Litel lac is gode lief þe cumeð of gode wille
 And eðlate muchel gieue þan his herte is ille 204
 Litel hit þuncheð maniman ac muchel was þe sennē
 For hwan alle þolieð deað þe comen of here kenne
 Here seune and ec ure ogen us muge sore ofþunche
 For sennē we libeð alle her in sorege and in swunche. 208
 Sečen god nam swo mukel wrache for one misdede
 We þe swo ofte misdoð we muge us eaçe ofdrade.
 Adam and al his ofspreng for ono bare sennē.
 Was fele hundred wintre an helle a pine and unwenne^a. 212
 Þo þe ladeð here lif mid unrihte and mid wronge
 Bute hit godes milce do hie sulle wunic þar longe.
 Godes wisdom is wel muchel¹ and alsse is his mihte
 Ac nis his mihte nowilt lasse ac biðer ilke wihte. 216
 More he one maig forgiene þan alle folc gulte cunne
 Self deuel mihte habben milee gief he hit bigunne.
 Þeþe godes milche seceð iwis he mai hes² finden
 Ac helle king is ore-leas wið þo þe he mai binden. 220
 Se deð his wille mast he sal habbe werest mede
 His bað sal be wallinde pich his bed barnende glede.
 Werse he doð his gode wines þan his fiendes³
 God silde alle godes friend wið swo euele friende. 224
 Nafre an helle ine cam ne cumen ich þar ne reche
 Þeih ich aches wordles wele þare mihte feche.

Reač helle pine and an unwenne.

Death came
into the world
through our
elders' mis-
deeds.

sin cause us
all to live in
sorrow and
toil.

¹ MS.
muchel.

All may ob-
tain God's
mercy.

² Egerton
MS. is; Lam-
bert MS. ha.

Hell's king is
piteless.

³ Egerton
seonde.

- Deih ich wille seggen eow þat wise men us saden
 228 *And* [a] boe hit is write þar me hit mai rade. Wise men
have written
of hell tor-
ments.
 Ie wille seggen hit þo þe hit hem self nesten
And warnin hem wið here unfreme gief hio me willeð
 hlesten.
 Vnderstondeð nu to meward eadi men *and* arme
 232 Ich wille tellen eow of helle pine *and* warnin eow wið
 harme.
 An helle hunger *and* þurst euel two iferen. Hunger and
thirst,
whining and
weeping,
cold and heat.
 Þos pine polieð þo þe ware meteniðinges here.
 Þar is woning *and* wop after ache strate
 236 Hie fareð fram hate [to] chele fram chele to hate.
 [þ]an hié beð in þe hate chele hem þuneheð blisse
 [þ]an hie eumeð eft to chele of hate hie habbeð misse.
 [E]iðer doð hem wo inoh nabbeð [hie] none lisse.
 240 [N]iten hweðer hem doð wers to nafre none wisse.
 [H]ie walkeð afre *and* secheð reste ac hio hes ne mugen Want of rest.
 imeten.
 [F]or þi þe hie nolde þe hwile hie mihten here senne
 beten.
 [H]ie secheð resto þar non nis ac hie hies¹ ne mugen ¹ *Lambeth*
M.S. ca.
 ifinden.
 244 [A]e walkeð veri up *and* dun se water doð mid winde
 [þ]at beð þo þe waren her an þane unstedefaste.
 [And] þo þe gode bihten ahte *and* hit him ilaste.
 [And] þo þe god were bigunnen *and* ful endin hit
 nolden.
 248 [N]u waren her *and* nu þar *and* nesten hwat he wolden
 [þ]ar is pieh þat afre walleð þar sulle wunien inne Boiling pitch.
 [þ]o þe ladeð here lif on werre *and* an unwinne.
 [þ]ar is fur þis² hundredfeald hatere þan be ure. ² *Read* þat is.
 252 [N]e mai hit quenche salt water ne anene stream ne sture.
 [þ]is is þat fur þat afre barneð [hit] ne mai no wilt Ever-burning
fire.
 quenche.
 [þ]ar inne beð þe was to lef wreehe men to swenehe.
 Þo þe swikele men *and* ful of euele wrenehen.

In the fire of hell shall dwell all evil-doers. *And* þo þe nihten euel don *and* lief hit was to þenchen. 256
Þe luueden rauing *and* stale hordom *and* dru[n]ken

And an defles werkis bliſſeliche swunken.

Þo þe waren swo lease men þat mes ne milite leuen
 Medȝierne domes men *and* wrongwise reuen. 260

Þo þe oðer mannes wif was lief her ogen eſlate
And þo þe sunegeden muchel on dru[n]ken *and* on ate.
 Þe wreche men binomen here aihte *and* leide his on
 horde.

Þe litel lete of godes bode *and* of godes worde. 264

And þe his ogen nolde ȝieue þar he iscih þe niede
 Ne nolde ihere godes men þau he sat at his biede.

Þo þe was oðer mannes þing leuere þan hit solde
And waren al to gradi of siluer *and* of golde. 268

Þo þe untrewnesse deden þan þe ho solden ben holde.
And leten al þat hie solden don *and* deden þat hie
 wolden.

Þo þe waren ȝieteeres of þis wereldes aihte

And all those who tread to please the devil.

¹ Read him.

And dude al þat þe loðe gost hem tihte to *and* taihte. 272

And al þo þe[n] ani wise deuel iquemde

Þo beð mid hem¹ in helle fordon *and* demde.

Bute þo þe ofſulhte sore [her] here misdade

And Gunne here gultes bete *and* betere lif lade. 276

In hell are adders and snakes.

Þar beð naddren *and* snaken eueten *and* fruden

Þe tereð *and* freteð þo euele swiken þe niðfule *and* þe
 prude

Nafre sunne þar ne sineð ne mone ne storre.

² So in MS.

Þar is muchel godes hete *and* muchel godes oerre² 280

Smoke and darkness.

Afre þar is euel smeeth piesternesse *and* eic

Nis þar nafre oder liht þan þe swarte leie.

Þar ligeð ateliche fiend in stronge raketeic

Þat beð þo þe waren mid god angles swiðe heio. 284

Þat beð ateliche fiend *and* Eiseliche wilten

Þo sulle þe wrecho sowle isien þe sinegeden þurh sihte

Þar is þe loðo sathauas *and* belzebub se ealde

Eaðe hu mugen ben sore ofdrad þe sullen hes bihealde. 288

- Ne mai non herte hit penche ne tunge hit ne mai telle
 Hwu muchele pine ne hwu fele senden¹ in helle
 Of þo pine þe þar bieð nelle ich eow naht lie
 292 Nis hit bute gamen *and* glic of þat man mai here
 drie.
And giet ne doð hem naht else wo in þe loðe bende
 Swo þat he witen þat here pine sal nafre hebben ende
 Þar beð þe haðene men þe waren lage-lease
 296 Þe [hem] nes naht of godes hode ne of godes hease.
 Euele cristene men hie beð here iferen
 Þo þe here cristendom euele hielden here.
And giet he beð averse stode aniðer² helle grunde
 300 Ne sullon [hie] nafre cunnen ut for peni ne for punde.
 Ne mai hem noðer helpe þar ibede ne almesse
 For naht solden bidde þar ore ne forgiennesse.
 Silde him elch man þe hwile he mai wið þos helle
 pine.
 304 [*And*] warnic his frend þar wið swo ich hadde ido mine.
 Þo þe silde hem ne cunnen ich hem wille tache
 [I]ch can ben aiðer gief isal lichame *and* sowle lache.
 Late we þat god forbet alle mankenne
 308 *And* do we þat he us hat *and* silde we us wid senne.
 Luue we god mid ure horte *and* mid al ure mihte
And ure emoristen else us self swo us tached drihte.
 Al þat me radeð *and* singed bifore godes borde
 312 Al hit hangeð *and* halt bi þese twam worde
 Alle godes³ lages hie fulleð þe newe *and* þe ealde
 Þo þe þos two lunes halt *and* wile hes⁴ wel healde.
 Ae hie bieð wel arefeð-heald swo ofte we gulteð alle
 316 For hit is stroug te stonde longe *and* liht hit is to falle.
 Ae drihte crist geue us strengðe stonde þat we moten
And of alle ure gultes giene us eume bote.
 We wilnið after wereldes wele þe longe ne mai ilaste
 320 *And* legeð mast al ure swine on þing unstedefaste.
 Swunke [we] for godes luue half þat we doð for eilhte.
 Nare we naht swo ofte bicherd ne swo enele likeilhte

No tongue
 can tell the
 pains of hell.
¹ *Jesus MS.*
 beoþ.

² *Egerton MS.*
 on here; *Jesus*
MS. anyþe.
 No prayers
 nor alms will
 be of any
 avail in hell.

Love to God
 and to man
 are taught by
 the Ten Com-
 mandments.

³ *MS.* godel.

⁴ *Egerton MS.*
 bi.

ȝief we serueden god half þat we doȝ for erminges
 We mihten hebben more an heuene þa[n] ȝierles *and* 324
 kinges

In heaven
 there is
 neither
 hunger nor
 thirst.

¹ *So in MS.*

Ne muge we werien naȝer ne wiȝ þurst ne wiȝ hunger
 Ne wiȝ¹ elde ne wiȝ elde ne wiȝ deaȝ þe elder ne þe
 zeunger

Ac þar nis hunger ne þurst. deaȝ ne unhalȝe ne elde.
 Of pesse riehe we þencheȝ to ofte of þare alto selde. 328

We think too
 little of
 heaven.

² *MS* Homo.

We solden biþenehen us wel ofte *and* ilome²
 Hwat we beȝ to hwan we sullen *and* of hwan we come.
 Hwu litle hwile we bieȝ her hwu longe elles hware
 Hwat we mugen hebben her *and* hwat we findeȝ þare. 332

ȝief [we] waren wise men þus we solden þenehen
 Bute we wurȝen us iwar þis wereld us wile drenchen
 Mast alle men hit ȝieneȝ drinken of on euele senche.
 He sal him eunnen silde wel ȝief hit him nele serenche 336
 Mid al mihtin godes luue ūte we us biuerien

The world's
 love will de-
 stroy us un-
 less we pre-
 serve our-
 selves by alms,
 fasting and
 prayer.

[W]iȝ þesses wreches woreldes luue þat hit ne muge us
 derien

Mid almesse. mid fasten *and* mid iheden werie we us
 wiȝ senne.

³ *So in MS.*

Mid þo wapne þe god haueȝ³ ȝiene alle man kenne. 340
 [L]ate we þe brode strate *and* þane weg bene
 [P]e lat þe nieȝe dal to helle of manne me mai wene.
 Go we þane narewe paȝ *and* þene wei grene
 [P]ar forȝ fareȝ wel litel fole *and* eche is fair *and* 344
 isene

The broad
 way is our
 will.

[P]e brode strate is ure wil þe is loȝ te læte
 [P]o þe folȝeȝ here iwil hie fareȝ bi þare strate.
 Hie mugen lihtliche cumen mid þare niȝer helde
 [P]urh one godelease wude to one bare felde 348

The narrow
 path is God's
 behests.

[P]a narewe paȝ is godes has. þar forȝ fareȝ wel feawe
 [P]at beȝ þo þe hem sildeȝ ȝierne wiȝ achen unȝeawe.
 [P]os goȝ uneaȝe aȝien þe elue *and* aȝien þe heie
 hulle

[P]os leten al here iwil for godes luue to fulle. 352

- Go we alle pano wei for he us wile bringe
 Mid þo feawe faire men biþore þe heuē kinge
 [P]ar is alre blisse mast mid angles songe.
 356 [P]e is a þusend wintre þar ne þuncheð hit him naht
 longe.
 Þe last haueð blisse he haueð sswō¹ muchel þat he ne¹ bit no more
 Þe þat blisse forgoð hit sal him rewen sore.
 Ne mai non eucl ne non wane ben in godes riehe
 360 Þeih þar ben wuniinges fele cleh oðer uniliche
 Sume þar habbeð lasse *and* sume þar habbeð more
 Eleh after þat he dude her after þane þe [he] swane sore
 Ne sal þar ben bread ne win ne oðer kennes este
 364 God one sal ben ache lif *and* blisse *and* ache reste.
 Ne sal þar ben foh ne grai ne eunin ne crmine
 Ne aquerne ne metheschēle² ne beuer ne sabeline.
 Ne sal þer ben naðer scat ne sruð ne wereldes wele
 none.
 368 Al þo blisse þe me us bihat al hit sal ben god one
 Ne mai no blisse ben alse muchel se is godes sihte.
 He is soð sunne *and* briht *and* dai abute mihte.
 He is aches godes ful nis him no wiht uten
 372 Nones godes hem nis wane þe wunieð him abuten.
 Þar is wele abuten wane *and* reste abuten swunche.
 Þe mugen *and* nelleð þider come hit hem mai ofþunche.
 Þar is blisse abuten treige *and* life abuten deaðe
 376 Þo þe afre sulle wunie þar bliðe lue muge þen eaðe.
 Þar is gieuð abuten elde *and* hale abuten unhalðe
 Nis þar sarege ne sor non ne nafre unisalðe.
 Þar me drihte self isien sswō se is mid iwisse
 380 He one mai *and* sal al ben angles *and* manne blisse.
And þeih ne bed³ here cien naht alle iliche brihte
 Hi nabbeð naht iliche muchel alle of godes lihte
 On þesso lue he naren naht alle of ore mihte
 384 Ne þar ne sullen habben god alle bi one wihte.
 Þo sullen more of him isien þe luueden hine more

The joys of
 heaven,
 bliss, and song
 of angels.

No bread or
 other dainties
 will be there,
 but eternal
 life and rest.

² *Emerton*
MS. has *mar-*
tres cheole.

The sight of
 God should
 be supreme
 bliss.

Old age, sick-
 ness and sor-
 row shall be
 absent.

³ *So in MS.*

And more ienowen *and* ec witen his mihte *and* his ore
 On him hie sulle finden al þat man mai to hleste
 On him he sullen ec isien al þat hie ar nesten. 388

Christ shall
 be sufficient
 for all his
 darlings.

[C]rist sal one bien inogh alle his ðerlinges.
 [P]e one is muche more *and* betere þan alle oðer
 þinges.

[I]noli he haueð þe hine haueð þe alle þing wealdeð
 Of him to isiene nis non sæd swo fair he is to bihelden 392

¹ *Jeus MS.*
 swete.

God is swo mere¹ *and* swo muchel in his godeunnesse

[P]at al þat elles was *and* is is fele werse *and* lasse.

[N]e mai hit nafre noman oðer seggen mid iwisse

[H]wu muehele murilhe haddeð þo þe beð in godes 396
 blisse

May God
 bring us to
 His everlast-
 ing bliss!

[T]o þare blisse us bringe god þe rixleð abuten ende.

[P]ane he ure sowle unbint of lichamliebe bende

[C]rist gieu us laden her swilch lif *and* hebben her
 swilch ende.

[P]at we moten þider cumen þane we henne wende. 400

AMEN.

NOTES AND EMENDATIONS.

P. 3, l. 3. *pit* = *pe* + *hit* = who it. This form is not uncommon in these Homilies.

8. *wisten* = wished (see p. 3, l. 14) : *s* for *sh* is very common in these Homilies. (See Preface to the Story of Genesis and Exodus.)

10. *seggen* = to seggen.

P. 5, l. 2. For *lichanliche* read *lichamliche*.

17. *muncged* = *mungeð*.

26. *eche deaðe*, from eternal death.

33. *pes* = *pesse* (dative).

P. 7, l. 2. *dieliche* = *digeliche*. See p. 5, l. 14.

19 from bottom. *mannen* = *manne*, gen. pl. after *mast*.

11 from bottom. *swoldred*, probably for *swaltre* = *swaltreð*. Cp. *squalterin*, Prompt. Parv. pp. 471, 481. But as O. E. *swellan* is connected with *swelan*, so *swoltren* may be connected with O. E. *swol*, *swolēð*, heat, burning.

P. 9, l. 2. *waxest* may be right if *gierne* be taken as an adverb, and thou we must translate as follows:—If thou diligently increasest. But the Latin quotation shows that *gierne* corresponds to *cupis*.

P. 11, l. 11. *cursinge* = excommunication.

12. *clepinge*, = calling, seems used in the sense of (false) pleadings. Cp. *bezechinge* in Ayenbite, p. 39, and *biclepieþ*, plead for, Ayenbite, p. 40.

ascinge = (false) claiming. 'þe uerþe boȝ auarice is *acsynge* þet is to ȝerne ope oþre mid wrong.' Ayenbite, p. 39.

13–19. *hwate*, fortune, luck (see p. 105). Stratmann, s. v. *hwate*.

24. *wigeles* = witchcrafts, sorceries, wiles. See Lazamon, 19250 ; St. Marharete, p. 13 ; Ancren Riwe, p. 92.

30. *eten*, probably for *etten*, at the ; if so, *and to eat* in the translation must be deleted

31. *masthwat*, mostly ; used as late as Fabyan's time. Cp. *somhwat*, *otherhwat*, which crop up during the twelfth and thirteenth centuries. In St. Katherine we have *anhwat* = one thing, something. Here we see that these forms arise out of the oldest English compounds *a-hwa*, *a-hwæt* = anyone, anything, where the particle *a* = ever. Thus *somewhere* is formed upon the analogy of *everywhere* = O. E. *ever-iher* = *efre-gehwær*. *Nowhere* = the negative of *a-hwær* (later forms *owhar*, *owwhar*, *aiwhar*.)

metisupe = O. E. *mete-scipe*, a feeding, feast.

- P. 11, l. 31. *at ferme*, meal, repast. O. E. *feorm*. See Laz. 14426.
laŕeð = *laŕede*, from *laŕien*, to invite. See Anceren Riwle, p. 144 ;
 Laz. 14427 ; Allit. Poems, pp. 2, 81.
34. *ineid*. Cp. O. E. *gefēge*, fit, adapted, from *gefēgan*, to join, unite.
- P. 13, l. 3. *seule*. Cp. *skele* in Shoreham, 154 ; *skil* in Ormulum, 1652, = skill, reason.
5. *forðe* = *forðen* (see p. 137), = O. E. *furðum*, *furðan*, *furðon*, even, indeed. Cp. *na forþon* in Old English Hom. First Series, p. 5.
7. *chew* = jangling, *jarw* (= *charw*). Cp. *ajar* = *a-char*, *on-char* (on the turn).
10. *of his* = *some of his*. Cp. the use of *some*, in Prol. to Chaucer's Canterbury Tales, l. 146.
 'Of smale hundes hadde scho that scho fedde.'
- This use of *of* is very common in Bacon's writings.
19. *medeme*, O. E. *medume*, *medene*, moderate. See p. 123, l. 3.
22. *oder* = *oðer*.
emlice, evenly ; O. E. *emne-lice*.
24. *misurne* = ill habits. I have not met with this compound in the oldest English.
25. *waker*, vigilant, watchful. 'Bi nilte onli anere forte beon *waker* and hisi abuten gostliche biȝite.' Anceren Riwle, p. 142.
snel, quick, rapid, fast ; see Owl and Nightingale, l. 918. 'Bi burne þat is *snel*.'
seli, from *sel*, time. Cp. *tidy* in the sense of seasonable ; and *untidi*, unseasonable. St. Kath. (ed. Morton), p. 130.
34. *huihted* ; *kiliteð* = adorn. See p. 89, l. 9 from bottom. The usual meaning is to rejoice. O. E. *hyhtan*, *huhthen*. See Owl and Nightingale, l. 436.
- P. 15, l. 3. *bilige* = ? *biligge*, lie to, belong to. See *biliggeð*, p. 61, l. 4 ; and *bilien*, p. 95, l. 5.
4. *pingie*, to reconcile, plead for ; see Orm. 8997.
- 7 from bottom. *wane* ; see Old Eng. Hom. First Series, pp. 21, 29.
- P. 17, l. 20. *inboreges*. This seems to be a true compound ; cp. O. E. *inborh*, the giving of goods as pledge or security.
26. *paste*. If not an error for *leste þet*, at least, = *þæs þe*, for that, as far as. The corresponding passage in Hom. VII. First Series, p. 75, is 'Alle ȝe kunnen *leste þet* ich wene ower credo.' For the phrase '*leste ich wene*,' see Old Eng. Hom. First Series, p. 157.
17. *attred*, poisoned. The First Series, p. 75, expands this passage.
- P. 21, l. 17. [*a*]-*trineð*. The MS. has *trineð* plainly enough, but the First Series, p. 77, has *irineð*. The sense is the same.
27. *smeart*. A very unusual though a very good form. It does not occur, I believe, in the oldest period.
awemmed, so in MS. The correct form is *awemmed*.
32. *tuked* : cp. 'So schcomeliche *ituked*,' Anceren Riwle, p. 366.
- P. 25, l. 10. *sene*, sight. See Owl and Nightingale, 368.
12. *on* (the second) : read *no*. The sense evidently requires it.
15. *nuttten*, animals, brute beasts.

P. 25, l. 27. *mid wisse* = *mid iwisse*, with certainty.

P. 27, l. 10 from bottom. *bene-tiðe* = successful in prayer. O. E. *tīð*, = possession, favour (see p. 135, l. 7); *tīðian*, to allow, grant.

P. 29, l. 6. *heuiðeð*, lie heavy on; see p. 79, l. 6; La3. 18408.

12. *wenlukest*, most pleasant, acceptable; cp. O. E. *wyn-līc*, pleasant. Sansk. *van*, to accept; Lat. *venus*, *venustas*, *venerari*, &c. (See *wenliche* = fair, pp. 83, 175.)

17. *rum-handed*: cp. O. E. *rām*, *gerām*, roomy, wide; *rām-heort*, large-hearted, liberal.

20. *forwæter*; see La3. 28240, St. Kath. (ed Morton), l. 2242, where *forewð* = wicked, bad.

23. *biremen*, to cry out upon. This compound does not occur in the oldest period. Cp. *remen* (= *hremen*), to cry, cry out, p. 89, l. 36; La3. 5795; Ancien Riwle, p. 242; St. Marh. p. 18; Allit. Poems, A. 1180.

25. *þe þe*; read *þe ne*, thce not.

26. *a-tiereð* = *a-teoreð*, from O. E. *ateorian*, *a-tēran*, to fail.

eiht-gradi = wealth-greedy, a compound like O. E. *med-ierne*, bribe-greedy, Moral Ode, l. 256. *lof-georn* = greedy for praise.

P. 31, l. 4. *spelest*; not *spillest*, but *spurest*. See Orm. 10133. Cp. 'spele and spare,' Piers Plowman. See Stratmann, s. v. *Spelen*.

11. *lyneð*, from O. E. *lygnian*, to belie. Cp. *liñnen*, to contradict, in Orm. 7440. Stratmann connects this verb with O. E. *lean*, *leahan*, to blame, reproach.

8 from bottom. *se*, an error of the scribe for *þe* or *þo*.

3 from bottom. *bilihte*. The more ordinary form is *ilihte*. See Castle of Love, ll. 778, 794.

P. 33, l. 14. *i-waned*, taken away, cut off. The verb *wanien* has usually an intransitive use in this period, but see p. 176.

25. *hateringe* († *hatienge*, see p. 177, l. 4) = hatefulness, *misery*, as opposed to *edinesse*, l. 24.

29. *unerned*, unattainable, from *ernien* to attain; a rather unusual sense of the word. See p. 135.

P. 35, l. 6. *woninge* may mean *waning*, want, but the more usual sense is *weeping*. See Hali Meid. p. 37; Owl and Nightingale, l. 311; and *wanunge* in Sawles Warde, Old Eng. Hom. First Series, p. 253.

13. *ieheu* (see p. 123, l. 8), a very unusual form, pointing to an older *ge-ecow*. Cp. *ehew* = jaw, p. 13, l. 7.

19, 20. *for-gremede*. The *r* is rather faint in the MS., but it was originally *r* and not *i*. The sense requires perhaps *for-gremede*.

for-3emen usually signifies to neglect, disregard. See p. 183 of these Homilies, where *for-3eme* is opposed to *bi-3eme*. As *bi-3eme* = to keep (by having an eye on) regard, so *for-3eme* may signify to lose (through neglect).

5 from bottom. *bicachen*. See Orm. 12288.

1 from bottom. *teð-forð* = *forð-teð*, from *forð-teon*, to carry on, exhibit. See p. 37, l. 2.

geres, tcla; also used in the sense of wiles (see p. 37, l. 2).

P. 37, l. 9. *winned* . . *tiliget* = *winneð* . . *tiligeth*. *Tiligeð* = toil, till.

15. *egerne*: so in MS.,¹ read *gerne*, diligent (the *e* seems repeated on account of *swiðe*), or ? *gier* = greedy.

25. *uulieð* = *fulieð* = foul, defile.

26. *sneuið* points to an older *snifian*, to sniff, which however is not met with in O. E. Cp. *snofel*, secretions from the nose; Eng. *snuff*. *Sni-fian* must be a causative of root *sni*, to drip. Cp. Sansk. *snu*, to distil, flow; O. E. *sny-t-an*, to snite. The more common form is *nevelen*. Cp. *nifl*, Rel. Antiq. ii. 211; *nevelinge*, Piers Plowman.

27, 31. *floddri*, a very unusual word, meaning probably mire or fen. Cp. 'Fette swin þet fule *fen* [*luuið*] to ligger in.' O. E. Hom. First Series, p. 81.

29. *senibhaket*. I can make nothing of this except to suggest that it is written for *sam-haket* = *semi-cope*, a kind of short cope. (See Prol. to Cant. Tales, l. 264.) Cp. O. E. *mes-hakele*, = mass-cloth. Or for *semð-haket* = loaded, or heavy cloak, or *sem-haket* = ? a bag-cloak, a cloak with many pockets in it.

30. *bisulieð* is not a very common form: but compare *sulieð* in Ancrén Riwe, p. 158; Owl and Nightingale, l. 1238. See Old Eng. Miscell. p. 225.

P. 39, ll. 13, 25. *leseweð*. See *leswe*, pasture, l. 14, and p. 37, l. 16. Cp. Ancrén Riwe, p. 100.

19. *kleonēð*, leans, reclines, from *kleonien* to lean, cognate with Latin *clino*: the *h* is often dropped in O. E. Cp. *leonale*, Laz. 10776; *leonie* (subj.), Ancrén Riwe, p. 142.

20. *non eige ne stand of*. See note to l. 392 of Story of Geucsis and Exodus. 'Stand in awe of' is quite a modern expression.

29. *iefned*, originally made even or equal to, hence compared to. Cp. *effnedd* in Orm. i. 39, 321, 336.

ateliche = *atel-liche*, horrible, foul. See Orm. 4803, Ancrén Riwe, p. 6.

33. *frumberdligges* = *frumberdliges* = young men, an unusual form: *frum* = first; *berd* = birth. See p. 41, l. 1.

haneeraw, cock-crow. I have not met with this form before, but compare oldest English *han-craed*, cock-crow.

P. 41, l. 29. *cwð-leche*, to acquaint (oneself), enter into friendship with. See p. 45 and Laz. 17103.

31. *forwened*. Bosworth gives *forwened* the sense of proud; but the meaning 'spoilt,' occurs in Piers Plowman (ed. Wright), 2541.

P. 43, l. 6. *bistonden*, the p.p. of *bistanden*, to stand about, surround, attack, assail. See p. 173, l. 4. See St. Marheret, p. 3; Ancrén Riwe, p. 264; Laz. 30323.

11. *forþe* = *forþen* or *forþien*, from *iforþien*, to offer, afford. Cp. p. 49, l. 8 from bottom; and O. E. *ge-forðian*, to offer. See p. 31, l. 15, and note on p. 308 of Old Eng. Hom. First Series.

gersum, sometimes written *garsum*. See Laz. 1293.

15, 19. *dune*, *deuð*, from *duaien* or *duysen*, to dive, sink. Cp. *duuelunge*, diving, in Juliana.

P. 43, l. 17. *wecheð*, excite, raise (see p. 137). See Laz. 798, 26216. Cp. 'waken' in Allit. Poems, A 1171, B 323, C 132.

18. *wanrede*, the same as *meseise*, poverty, as opposed to *worehles richeise*. See Orm. 3145.

19. *ortrowe*, properly an adjective (the substantive is *ortrowpe*), diffident, distrustful. See p. 73, and Orm. 11589.

36. *waiteden* = were on the look-out for, kept watch. See p. 87, l. 30.

oðer, used in its etymological sense of *one*.

P. 45, l. 1. *hit aorede*, bore it (the sin). Cp. 'Pu schalt *aeorien* the rode: þ is *aorien* his sunne,' Aneren Riwle, p. 60. There is another sense much like O. E. *abuye*, *abye*, pay the penalty of, to atone for, and hence to be sorry for, complain. See Stratmann, s.v. *Aeorien*.

3, 4. *gemeleste*, *recheleste*, abstract nouns formed from the adjectives, *gemeles*, *recheles*, heedless and reckless.

5. *Þe deað him wes iwealde*, that death had exorcised power over him. Cp. 'Ae þoure tongen 3c wealde,' but have control over your tongues, Shoreham, p. 100.

9. *foshipe*, enmity. See Allit. Poems, pp. 918, 919.

13. *est-riche*. O. E. *east-ries*, an Eastern kingdom.

20. *king* . . . *kenneð*. Cp. *rex* and *regere*. The etymology is of course wrong. *King* is cognate with Sansk. *janaka*, father.

33. *cuðen* = *cuðien*, to become or make known.

P. 47, l. 28 from bottom. *chirchgang* = *chirehegang*. See l. 20, p. 47. Robert of Glouc. p. 380, has *chirche-gong*. See Gen. and Ex. 2465.

18 from bottom. *ferede* = *fer-rede* = *ferreden*, company. See p. 49, l. 2, and St. Kath. (ed. Morton), l. 703.

*16 from bottom. *hie*; ? read *hire*. *aisie*, easy, convenient. Fr. *aisé*. The earliest use of our word *easy*. Cp. *mes-eise*; and *eise* in Aneren Riwle, pp. 20, 108.

9 from bottom. *heren*, so in MS. ? *beren* = *bear*.

4 from bottom. *sene* is an adjective = visible, manifest.

P. 49, l. 3. *pes loc* = these gifts; *loc* is an old neuter, like *deor*, *swin*, &c.

9. *drih*, patient. I have not met the adjective *drih* in this sense. Like *dreghe*, sorrowful, hard (Troy Book, l. 935); *dry3*, *dry3e*, heavy, sorrowful (Allit. Poems, A. 823, B. 342), *drih* comes from *dreozen* or *drigen*, to suffer, bear, endure. (See p. 31 of these Homilies, l. 10).

14. *eð-winne*, easily won; cp. O. E. *eað-fynde*, easily found.

23, 24. *hurend hure* = *hure and hure*, at least, &c. See *hure and hure* in Aneren Riwle, p. 390; *hur and hur*, Owl and Nightingale, 11; *la hure*, Old Eng. Hom. First Series, pp. 237, 245; *lan hure*, St. Kath. 1074. For *hure and hure* in Aneren Riwle (Nero A. xiv), the Titus MS. has *hure*, and Cleop. *lanhure*.

P. 51, l. 15 from bottom. *piġges* = *pinges*. Cp. *fruberalligges* = *frum-berllingges*.

4 from bottom. *ouer-sette* = *of-sette* = oppress.

P. 53, l. 10. *hem sume* = some of them.

15. *unen* = *cumen*, come; or *unnen*, granted.

l. 28. *þoleburðnesse* (O. E. *polebyrdnes*), patience; from *þoleburde*. See p. 79, ll. 7, 9, 10; l. 25, *infra*. It has the same sense as the more common *þolemðnesse*.

P. 55, ll. 9, 10. *tuderende*. See Gen. and Ex. 630; Orm. 18307.

24. *unluued*, illicit. See p. 71, l. 10 from bottom. For *unlofne[d]* *bræð* in Old Eng. Hom. First Series, p. 153, the corresponding phrase in the present Homilies is '*un-luuede bræð*,' p. 191, l. 17 from bottom. Cp. *loueð* and *lofe*, p. 213, ll. 6, 9 from bottom; Allit. Poems, l. 173, and Glossary, s.v. *Lovne*.

P. 57, l. 1. *warnie fore*. See Old Eng. Hom. First Series (Sawles Warde), p. 247.

10. *swinginge*, whipping, scourging. Cp. *swungen*, beaten, Old Eng. Hom. First Series, p. 281, and *iswingla*, scourge, *ib.* p. 13.

20. *egen* = *legen*. See l. 19.

21. *wassheshtren*. *Wasshestre* is a true feminine in *-stre*, the only one that occurs in these Homilies.

P. 59, l. 7. *mō* (so in MS.) = *moten*.

18 from bottom. *cið* = *kið* = *kiðeð*; *hus* = *us*.

14 and 9 from bottom. *hinder* = underhand, deceitful; see p. 213, ll. 23, 25. *hinderfulle* (= gen. pl.) for *hinderfulre*, deceitful, wicked? Cp. *hindre*, p. 213; *hinderking*, in Orm. 4860.

P. 61, l. 2. *erming*. See Laz. 16690; Old Eng. Hom. First Series, p. 41, l. 32; Moral Ode, l. 323.

7. *enden*, an error for *ended*; see *fulended* in the following line. The verb is weak. Cp. *hidden* for *hid*.

20. *bute lesten* = *bute we lesten*.

21. *anradliche*, promptly. Cp. O. E. *anrād*, one-minded, prompt. See *an-rad*, unanimous, Ancræn Riwle, p. 228 (footnote); *anrednesse*, unanimity, *ib.* p. 12.

24. *breðlinge* = broadwise, with the broad or flat side as opposed to *eggelinge*, edgewise.

36. *þitege* = [þe] *witege*, the prophet. Cp. *witize* in St. Kath. (ed Morton), l. 484; Hali Meid. p. 5; *witege*, *witega*, Old Eng. Hom. First Series, p. 19; *witezung*, Orm. 15149.

P. 63, l. 6. *nuteluste*, used to translate 'ignorantia.' See p. 71, l. 1 from bottom. The first instance of this form that I have met with. Unless an error for *nutelnesse*, it is evidently a negative form of an original *wit-leste*, which itself means 'ignorance,' as if the origin of the *-les* was forgotten. *Nuteluste* = *nuteleste*, ought to mean 'uselessness.'

22. *wið-tiging*, a substantive formed from the verb *wið-teôn*, to withdraw. In l. 26, *infra*, it is wrongly written *wið-tigig* = *wið-tigigge* = *wið-tigginge*. See *wið-tieð*, l. 28, *infra*.

24. *mæðeliche*. This must be distinguished from *metelike*, meetly, moderately (Orm. 10703). *Mæðelike* occurs in Gen. and Ex. 1758. Cp. *mepe* (Allit. Poems, B. 247, 436, 565); Laz. 977; Gen. and Ex. 3601; *mæðleas*, Ancræn Riwle, p. 96; *mepelez*, Allit. Poems, B. 273.

See these Homilies, p. 11, l. 5 from bottom, where *mēce* and *met* are used in the same sense.

P. 63, l. 34. *over semde*, overloaded. See p. 65, l. 4. Bosworth has *ofersymed*, oppressed, overwhelmed. *Semeð* = weigh, press upon, occurs on p. 93, l. 13; *semde* = loaded, occurs in Shoreham's Poems, p. 85:

'O swete lavedy wat the was wo
Tho that me Jhesus demde
Tho that me oppone hys swete body
The hevy crouche *semde*.'

See *seme* = load, burden, in Gen. and Ex. 1365, 1368.

34. *wīðerīð* (see p. 123, l. 36) properly means 'offer opposition,' resist. See Orm, 1181; St. Marh. p. 14.

36. *wīðerfulnessse*, the sin of enmity or opposition (see p. 121). This compound does not occur in Bosworth or in Stratmann. The form one expects is *wīðerward-nessse*. See *wīðerful* on p. 121.

P. 65, l. 12. *meninge*, moaning, lamentation; from *mēnen* (= O. E. *mānan*) to moan. Cp. *menende*, ll. 20, 24 infra.

15, 17. *yabben*, to reprove, rebuke. See St. Kath. (ed. Morton), p. 38. The ordinary sense of this verb is to lie, jest.

36. *gide* = *geide* = *yede*, has goue.

to *unīðor*, used to translate 'ad malum.' Can *unīðor* be a corruption of *unþeþwær*?

P. 67, l. 11. *o tige* = *o time*, or *o sipe*, once; *tige* may be an error for *tigeðe*, tenth. See p. 83, l. 17 from bottom.

P. 69, l. 3. *bigredeð*. See Owl and Nightingale, l. 279, where *bigredeþ* = cry after.

10. *of gramede*; see *gramien*, l. 22 infra, and p. 173. Not in Bosworth or Stratmann. *Agramed* occurs in Alis. 3310.

29. *bi ben* = be by, exist, live by. See p. 211, l. 31.

35. *alitelwan* = a *litelþwan*, a little what, = the older *lit-þwon*. See Hist. Outlines, p. 137, § 213.

P. 71, l. 2. *alse wat swo* = as soon as. See p. 101, l. 5 from bottom. *wat* = O. E. *hwæt*, *hwat*, quick.

6. *freþringe* (also *froþringe*) from *frēþrian*, to console. See p. 95, l. 35; Orm. 150.

14. *liðcrouweres*, for *lic-crouweres*. 'And manega *lic-proweras* wæron on Israhel,' &c., Luke iv. 27. *Lic-prowere* = one who suffers in the body.

28. *smēihliche*, craftily. See *smegh*, crafty, pp. 193, 195; *smelnessse*, craft, p. 205. Cp. the oldest English *smea*, fine, acute; *smeagung*, machination; *smealic*, subtle, deep.

bichared, deceived, ensnared. See pp. 105, 195.

36. *forgetelnesse* is a true form; *forgetfulness* is comparatively modern. Gower has *forgetel* = forgetful, and *forgetelnesse*.

recheles, an error of the scribe for *recheleste*. See p. 63.

P. 73, l. 1. *Trewðeleas* is an adjective used as a substantive, if not an error for *trewðeleaste* or *trewðeleasnesse*, and is probably a gloss on *ortrowe*.

P. 73, l. 1. *Softgerne* = love of softness or luxury. Cp. the use of *nesch* and *heard* in Sawles Warde (Old Eng. Hom. First Series, p. 255).

P. 75, l. 3. *ednesse* (so in MS.) = *edinesse*, prosperity.

8, 9. *sul*, *sed*, are variant forms of the O. E. *sced*, full, glutted, weary.

P. 77, l. 34. *for-quichieð* = *for-quickeð*, revive.

35. *licwurða*. See Ancren Riwle, 120; Orm. 12919. Cp. *dear-wort*, *stal-wort*.

36. *beloken*. The ordinary sense of this verb is to look at, behold. See Orm. 2917; Ancren Riwle, p. 132.

P. 79, l. 17, *ettelð*, striveth, endeavoureth. The verb *etete* is not peculiar to the Lowland Scotch dialect. See Allit. Poems, B. 207, 688; Laz. 30846, 25761. See Old Eng. Hom. First Series, p. 263, l. 28, and note on the same p. 327; William of Palerne, 205.

27, 32. *unfele*, bad, wicked. See Laz. 22018; Orm. 8034; Owl and Nightingale, 1001.

P. 81, l. 1. *after-boht*. This compound is not found in the oldest period.

6. *at ende* = *atten ende*, or *on ende*, lastly; see *ettan ende*, p. 39.

9 from bottom. *eifulle* = *eis-fulle*, fearful = O. E. *eges-ful*; cp. *eiliche* = *eislich*, p. 5 (= O. E. *egestic*). See Old Eng. Hom. First Series, p. 19. Cp. *eieleste* = *eigeleste*, fearfulness, Laz. 19291.

6 from bottom. *for-hored* = adulterous. Cp. *for-hored* in Orm. 2043; Shorcham, p. 59. Cp. *horegede*, defiled, p. 201.

P. 83, l. 5. *dom-kete*, a compound, = *doom-sharp*, like *blood-red*. For latter part of the compound, see William of Palerne, 330; Stratmann, s. v. *Kete*.

20. *here* = here, not *praise*.

26. *on-mæcer-ward*, a compound, like O. E. *on-innen*, *an-inne*, *an-under*, *an-uten*, &c.

32. *soðe* = *suðe*, south; not *true*.

33. *mote* = moot, assembly. See Laz. 31616; St. Kath. (ed. Morton), l. 1324; Old Eng. Miscell. p. 45, l. 280.

frakede = *frakele*. Cp. *frakel*, Old Eng. Hom. First Series, p. 25; Hali Meid, p. 7; Ancren Riwle, 102.

P. 85, l. 15 from bottom. *ende* for *endest*. The verb is weak; *bigumme* is of course correct.

8 from bottom. *swo leug þe werse* = *swo leng swo werse*. *Swo*, like *þe* before these comparatives, is instrumental. See p. 87, l. 4 from bottom.

4 from bottom. *wæuð*. See Stratmann, s. v. *Wæven*.

P. 87, l. 2. *embe-þonke*. Cp. O. E. *embe-þanc*, *ymb-þone*, consideration, care.

22. *wæruende* = *hwervende*, from *hwerven*, to turn (= *hwearfian*, *hweorfian*) go about. See p. 173, l. 21; Orm. 9658, 14137; Laz. 31680.

30. *bitrumede*. See St. Marh. p. 6; St. Kath. (ed. Morton), footnote to l. 1659.

for-tehte. This seems to be the pret. of *for-techen* (= *for-tæc-an*,

pret. *for-tæhte*, = misteach, mislead), but it is not met with in the oldest period. It may be a compound of *tihtan* (pret. *tihte*), to allure, seduce. See p. 107, ll. 5, 10.

31. *bi-wunden*. See p. 95, l. 22, and Old Eng. Hom. First Series, p. 51, where *biwinden* simply means to wind about.

bi-walden, not a common compound. It occurs in Gower's *Confessio Amantis*, i. 312.

P. 89, l. 1. *se he* = as it (liflode). In the oldest period *liflade* is fem.; hence I have taken *he* for *hie* = they (devils).

27 from bottom. *chirchsoene*. See Old Eng. Hom. First Series, p. 45, l. 25, and p. 310 (note).

22 from bottom. *prop* = *þorp*. Used by Nash in his 'Lenten Stuff.' Chaucer has *prop*. *þorp* occurs in Allit. Poems, B. 1178.

19 from bottom. *wig* = oldest English *wieg*, originally a war-horse.

13 from bottom. *admod*. See *edmoddre*, *edmodnesse*, Old Eng. Hom. First Series, p. 5.

sander-bodes, a rare compound; but see *sander-man* = messenger, Gen. and Ex. 1410, 2791, and p. 144 (note on l. 1410). Cp. O. E. *sand*, *sond*, a sending, messenger.

8 from bottom. *bihengen*, hung round about. See La3. 3637; Orm. 951.

2 from bottom. *understoden*, received. This is not an unusual sense of the verb *understanden*. See Gen. and Ex. 2393, 3434.

P. 91, l. 2. *Silof* = *si lof*. *Si* is the 3rd sing. subj. of *am* (root *as*). It occurs only in this passage. *Si* occurs in Orm. 3378, *seo* in La3. *Lof* = praise, Orm. 3379, La3. 8376, Ancrén Riwele, 104. See l. 34; p. 93, ll. 2, 3; p. 103, l. 26.

5. *briggeden*, bridged, the only rendering I can give; the sense requires *bi-streweden* = strewed (see Old Eng. Hom. First Series, p. 4, l. 36, where *strehiten* is used in the same sense).

7. *hey setle*, dat. of *heg-setl* = *heah-setl*, supreme settle (seat) or throne. See Old Eng. Hom. First Series, p. 113.

18. *noten*. See Orm. 12228; La3. 30603; Gen. and Ex. 3144.

19. *wike* = *wiken*, offices, duties. Old Eng. Hom. First Series, p. 137; La3. 29751; Orm. 7208; Owl and Nightingale, 603.

24. *soð* [= *siht*] of *saktnesse* = visio pacis. See Old Eng. Hom. First Series, p. 313.

31. *bi* = *bie* = *beo* (subj.). See p. 95, l. 25.

P. 93, l. 11. *forsinegede* = those who have deeply sinned: not in Bosworth or Stratmann. See Old Eng. Hom. First Series, pp. 95, 316.

10 from bottom. *gestninge*, entertainment. See *gistninge* in La3. 14262; Ancrén Riwele, p. 414.

7, 6, from bottom. *bord*, table. See p. 95, l. 11, 'godes *borde*,' Moral Ode, Old Eng. Hom. First Series, p. 177, l. 307.

P. 95, l. 3. *limurneð*. See p. 111, l. 13, Old Eng. Hom. First Series, p. 149.

8. *liðe* = *liðeð*. See Allit. Poems, A. 357; Shoreham, p. 19.

P. 95, l. 9. *cruche*. See Kath. (ed. Morton), l. 1171.

10. *fant-ston* = *fontston*. Cp. *funt-vat*, Old Eng. Miscell. p. 4, l. 108. See St. Marh. 1, Orm. 17208.

17. *here oðer*, one of them. See note on p. 11, l. 1 of Old Eng. Hom. p. 307.

22. *crisme-cloð*. See Gen. and Ex. 2458; Hampole's Pricke of Consc. 2791. Cp. *creme* = *cresme*, Shoreham, p. 15.

26. *biheue*. See Ancrer Riwele, 96, 158, 176, 230; Old Eng. Hom. First Series, p. 213.

29. *arm-hertnesse*, *arm-heorted*. Cp. the oldest Eng. *earn-heort*, merciful; *erm*, poor. Old Eng. Hom. First Series, p. 113; Laj. 6608, 9435.

33. *mild-heorted* has the same sense as *arm-heorted*. Cp. *mild-heorte*, Laj. 16813; Orm. 2896; Ancrer Riwele, p. 120; Old Eng. Hom. First Series, p. 199.

P. 97, l. 19. *pe togenes* (so in MS.) = *per-to-genes*.

30. *ne muge* = *ne muge ge*.

35. *swi-messe* = *swie-messe*. Cp. *swi-dages* (p. 101, l. 18 from bottom) = O. E. *swiga-dæg* = a day of silence; *swið-wike* = *swi-wike*, still week, Ancrer Riwele, p. 70; *swie*, St. Marh. p. 157. See *swiede*, p. 101, l. 17; *swigeð*, p. 103, l. 23.

P. 99, ll. 1, 6. *ouetele* = O. E. *of-læte*, *of-late*, the sacramental bread.

9. *du* (so in MS.) = *dai*.

12. *slærende*. The only instance I know of this form. Cp. the oldest English *slærian*, to slide or glide away.

P. 101, l. 26 from bottom. *æleliche*. See Old Eng. Hom. First Series, pp. 255, 318. Cp. *ælelich* in Hali Meid. p. 11.

4 from bottom. *imint*, intended. See Shoreham, p. 151.

P. 103, l. 11. *leire*, dat. of *leir*, = O. E. *leger*, bed, grave. Eng. *lair* and *ledger* (book), *ledger-bait*. Cp. *leirede*, prostrate, l. 16, which seems to be a coinage of the writer, and intended perhaps as a play upon *leir*.

14. *bote* (so in MS.) = *bute*, but, except.

16. *leirede* and *slaine*. The final *e* here marks the plural.

27. *dageð*. Lajamon has *dazele*, *darvede*. Cp. *darweð*, Ancrer Riwele, p. 352; *dagen* (inf.), Gen. and Ex. 16, 91.

P. 105, l. 13 from bottom. *neðen* = *neoðan*, from beneath. Cp. *henan*, *heonan*, hence, &c.

9 from bottom. *sheppendes*. See Orm. 346; St. Kath. (ed. Morton), l. 305. Cp. *sseppere* in Aynbite, p. 7; *schuppere*, Ancrer Riwele, p. 138.

8, 7. *hwate*, *wate*. See note on p. 11, ll. 13, 19.

P. 107, l. 3. *sleht* = sleight. The more ordinary form is *slēþ*, *sleiþþ*, *sleiht*.

5, 9, 10. *for-tilting*, *fortuhting*. Not in Stratmann. See note on p. 87, l. 30.

P. 107, ll. 8, 9. *sam . . sam*, a very unusual form at this period.

8. *angun* = *ongyn*, beginning.

10. *bileande*. The only instance I know of this verb after A.D. 1100 ; cp. O. E. *bi-leān*, *bi-leāhan*, to forbid, hinder.

18. *alimeð* = *alemeð* = *aleomeð*. See p. 109, ll. 1, 2, 3. The verb *aleoman* is not in Bosworth.

36. *atend*, p.p. of *atenden*, to enkindle. See *atent*, p. 111, l. 12. Not in Stratmann.

P. 109, l. 4. *understondinesse* = *understoundingnesse*. Not in Bosworth or Stratmann.

19 from bottom. *suterliche* = *sutelliche*.

15 from bottom. *efed* = *hefed*, raised, exalted, heaved. See p. 111, ll. 16, 30 ; Læz. 9010 ; Aneren Riwe, p. 156.

12 from bottom. *sigeð*. See p. 175 ; Læz. 2918, 11255, 14589 ; St. Kath. (ed. Morton), l. 2353 ; Hali Meid. p. 47.

2 from bottom. *to-glade* = *to-glad*, the pret. of *to-gliden*. Not in Stratmann.

1 from bottom. *aseh*, the pret. of *asigen* to settle, fall. Not in Stratmann.

P. 111, l. 32. *strides* ; ll. 34, 35, *stridende*, *strit*. *Bestridan* occurs in Bosworth, but not *stridan*. See Læz. 17982, and Stratmann, s. v. *Striden*.

35. *cnolles*. See Gen. and Ex. l. 4129 ; Prompt. Parv. 280 ; Ps. lxiv. 13.

P. 113, l. 4. *stalle*. See Stratmann, s. v. *Stal*.

8. *maisterlinges* = *loverdinges* = *principes*, a very early hybrid.

6. *herre*: cp. *harre*, in Prologue to Chaucer's Canterbury Tales, l. 552.

'Ther nas no dore that he nolde heve of *harre*.

Prompt. Parv. p. 237. O. E. *heor*, *heoru*, *heorra*, a hinge.

to-shiurede. See Stratmann, s. v. *To-schiuren*. *Shiuren* points to an older *sci-fri-an*, to divide, a causative of the root *ski*, to divide.

23. *stundmele* = *stundmelum*, by times, intervals. Cp. *wuke-malum*, by weeks, Orm. l. 536.

33. *atellen*, to tell out, number. Not in Stratmann.

P. 115, l. 10. *scord* = *ferd*, host.

13. *andsete*. Mostly used adjectively. O. E. *and-sæt*, odious, hateful. See Orm. 16071.

19. *untineð*. Not in Stratmann. See Bosworth, s. v. *Untynan*.

P. 117, l. 8. *iðreued* = *idreued*. See Gen. and Ex. l. 318, and p. 125 (note).

9. *lit* takes the genitive case after it. See Stratmann, s. v. *Lut*.

11. *leste*. See Stratmann, s. v. *læsten*, *Læsten*.

20. *undrene*, dat. of *undren* = *undern*, the third hour of the day, or nine o'clock in the morning. Cp. *undern-time*, Orm. 19458, from *under* in the sense of *inter* ; 'under pis' = *interca*, l. 1880, and 'under pat,' Læz.

P. 117, l. 22. *dine*. Not in Stratmann. See An Old Eng. Miscell. 25, 782; Gen. and Ex. 3467; Allit. Poems, B. 862, T. B. 1197. O. E. *dýne*, *ge-dýne*, thunder, *din*.

27. *twiselende*, double. This seems to be the pres. part. of a verb *twiselien*, to double; cp. O. E. *twisel-toð*, *twisil-tunge* (Wiclif). I at first took *twiselende* for *twi-scelende* = dividing in two.

33. *fundie* (*findige*, p. 119, l. 35). See a full discussion of this word in White's ed. of the Ormulum, note to l. 13327.

P. 121, l. 1. *premesse*. See Old Eng. Hom. First Series, pp. 99, 161; Ancrer Riwle, p. 160; Orm. 11177. *premesse* is the form one would expect.

10 from bottom. *bihe*. Evidently an error for *beih*, the pret. of *buzen*, to bend.

8 from bottom. *unbihefe*. Not in Stratmann. See Old Eng. Hom. First Series, p. 265. Cp. O. E. *unbihefu*, unprofitable, inconvenient.

P. 123, ll. 5, 6. *poleð his unwill* = *poleð his unwillles*, suffereth against his will; *unwillles* = genitive. Cp. *hire unwill[le]*, Hali Meid. p. 31, used adverbially. *Unwill* is also an adjective = displeasing, Owl and Nightingale, l. 422; Ancrer Riwle, p. 338. Cp. *willes*, Hali Meid. p. 27; Ancrer Riwle, p. 6.

31. *puert-ut*, throughout, entirely; *puerort-ül*, *puerri-ut*, occur in Orm. i. pp. 4, 8; ii. pp. 7, 8, 78, 79.

P. 125, l. 2. *hige*, mind, thought. I have not met with this word except in the first period of the language. It is not in Stratmann.

24 from bottom. *muneð*. The MS. has *trinneð*, and *trenneð* (? *trennede*) occurs on p. 141, Hom. xxiv. l. 5. The sense of the verb *trennen* seems to be 'to relate,' 'make mention of,' 'touch upon,' 'discourse of.'

14 from bottom. *atold* (so in MS.), not in Bosworth or Stratmann; ? *at-old*, too old. See *ateald*, p. 133, l. 32. If we could read *a-cold* (the p.p. of *acolden*) the difficulty would perhaps be got over.

13 from bottom. *unleflieh*. See St. Kath. (ed. Morton), l. 345.

P. 127, l. 3. *witiye*, originally *wise*, prudent, = O. E. *witig*. The author has given it a new meaning to show its connection with *witegedes* in l. 4.

6. *floxede*. I know of no such verb as *floxen*; ? from *flocsien*, from *flocan* to clap (Exeter Book, p. 402, l. 23).

20. *wilderne*. See Laz. 1238; Ancrer Riwle, p. 160.

22. *weste*, desert. See Orm. 17409.

25. *staðelede*, made stable or firm; from *staðel*, foundation, basis, station. See *Staðed*, p. 147.

29. *oliente*, dat. of *oluent*, = O. E. *olfeud*, camel.

P. 129, ll. 18, 21, 22. *western*, *westren*, a desert place, wilderness, = O. E. *western*. See *wasturn*, in Allit. Poems, B. 1674. Not in Stratmann.

23. *for-grouwen* = grown over, grown to excess. Not in Bosworth. See Stratmann, s. v. *For-grôwen*. See Fabyan's Chron. (ed. Ellis), p. 605.

P. 129, l. 23. *brimbles*. The form *brimbil*, = *brimbel*, occurs in the Prompt. Parv. The more ordinary form is *brembel* or *brember*.

29. *Deue*, the pl. of *def*, deaf.

picke-liste = of thick hearing. Cp. *lust*, *hlust* (= O.E. *hlýst*), hearing.

34. *nehtleche* (so in MS.) = *nehleche*.

P. 131, l. 3. *As forþe* = even, it is probably an error for *for*.

6 from bottom. *unligel* . . . *soð-sagel*. *Soð-sagel* occurs in Bosworth; but not *unligel*. Neither are given by Stratmann.

P. 132, l. 22. *fundede*. See Gen. and Ex. 2831, 2958; Allit. Poms, A. 903.

28. *ruden*. The only instance I have met with of this verb. Is it connected with *rid*?

35. *rechel-fut* = O.E. *reccels-fæt*, a censor.

36. *rechelende* = *rechelenne*. Not in Stratmann. Cp. O.E. *reccelsian*, to perfume or incense.

P. 137, l. 1. *mislefd*. See Ancrén Riwle, pp. 68, 146.

21. *over-mete*. See Ancrén Riwle, p. 296; Orm. 10720.

35. *mece* (so in MS.), ? *mete*, = O.E. *mæet*, meet. The form one would expect is *mec* = *meoc*, mcek. It is very difficult to distinguish between *c* and *t* between two *e*'s.

P. 139, l. 15. *crundel*. Not in Bosworth or Stratmann.

16. *Stiue*, the pl. of *stif*. Cp. *deue*, the pl. of *def*.

36. *acken* = *hacken*, to hack, cut (O.E. *haccan*, *haccian*). See Ancrén Riwle, p. 298.

P. 141, l. 30. *ge-riseð*, it becomes. Not in Stratmann. See *biriseð*, Old Eng. Hom. First Series, p. 109.

33. *hur* = *here*, of them.

alunð, see note to p. 107, l. 18.

35. *brinð* = *bringð*, bringeth or *brinneð* = burneth.

P. 143, l. 6. *mistliche*. Cp. O.E. *mistlic*, various.

gelimpeð = *gelimpe*, accidents.

11. *gielefe* = *gelefe* = O.E. *geledfa*, belief.

P. 145, l. 4. *lauede*, bathed. See La3. 7489.

29. *forste*, time. See Old Eng. Miscell. 59, 38; Orm. 261; La3. 287.

P. 147, l. 2. *hiden* = *giden* = *geden*, went. Cp. *giede*, p. 175, l. 2. The First Series, p. 155, has *oden* = *eoden*.

21. *andseche* = O.E. *and-sacu*, *and-sæc*, denial.

27. *bistonden*, afflicted. The verb *bistanden* generally means to surround. See La3. 30323; Ancrén Riwle, p. 264.

32. *staðed* = *staðeled*, stilled. The First Series, p. 157, for *was* *staðed* has *weren stille*.

35. *astruid* = ? the older *astregd*: or is it the p.p. of *a-streowian*? See *struieð*, p. 161.

P. 149, l. 3. *fremful*. See p. 157, Old Eng. Hom. First Series, p. 135. *Uremuol*, Aycubite of Inwytt, p. 80.

P. 149, l. 11. *biwist*, living, being. See Ancren Riwe, pp. 156, 160. The First Series, p. 157, has *utbiwist*; and for *teged* it reads *itupel*. ? *teged* = the p.p. of a verb *tegien* (= O. E. *tehhian*, *tēhian*, to design, appoint).

15. *auelēð*. See p. 159, ll. 11, 19. The First Series, p. 157, has *erneð* = merit; and *ierneð*, p. 137. Is *a-uelēð i-uelēð*, feel, or = O. E. *-fyligean*, to follow?

23. *spus* is evidently masculine, and *spuse* feminine. See Ancren Riwe, p. 98. In Fabyan's Chron. p. 655, *spuse* is masc. and *spowesse* fem.

P. 151, l. 9. *wlače* = O. E. *wlæc*, *luke-warm*, tepid. Ancren Riwe, 202; Gen. and Ex. 3300. The First Series, p. 159, has *ne[s]che* = soft. See *wlech*, St. Juliana, p. 70.

for-melten. See Hali Meid. 13. The First Series, p. 159, transposes this, and has *for hit melteð*.

14. *walleð* = *welleð*, First Series, p. 159. See Allit. Poems, A. 365; Ancren Riwe, 118.

20 *teð* = *drach[teð]*, First Series, p. 159.

28. *ilestende* = *lestende*, First Series, p. 159.

P. 153, l. 21. *mēcegeð* = O. E. *mæcegian*, *mæðian*, temper, moderate. See Laz. 25231; Gen. and Ex. 1242.

P. 155, l. 11. *forwarð*, perished. The First Series, p. 133, has *aswond*.

12. *for-treden*. The First Series has *to-treden*, p. 135.

P. 157, l. 13. *almes-deled* = *almes-idal*, Old Eng. Hom. First Series, p. 185.

25. *pe þe* = *per þe*, First Series, p. 15.

31. *wike and cher* = *wiken and cherres*, First Series, p. 137.

P. 159, l. 8 from bottom. *He hes fette hom*, he (the heavenly king) fetched *her* (the maiden) home. See p. 165, l. 25, where *hire fette* occurs. Mätzner alters this to '*he wes fet hom*.' There is good authority for *hes* = *her*.

P. 161, l. 13. *to-worpeð*, to cast asunder, disturb. See Orm. 16199, 16277.

18. *fordraueð* = ? *fordreueð*, disturbs, or ? *for-draueð* = *fordraweð*, scatters, divides.

30. *alleien*. See l. 36. Cp. O. E. *alliegan*, to lie still, or idle.

ges = *gef*, if. Mätzner proposes to read *gesne* = sterile, or *gres* = grass.

34. *wenden* (sec l. 36, and p. 163, l. 6), turned up. Mätzner has *wetiden* = watered!

P. 163, l. 10. *morede*. The earliest instance I know of a verb *moren*, to take root. See *i-mored*, 'Legends of the Holy Rood,' p. 28, l. 126. It is still common in Devonshire.

13. *pit* (see p. 3). Mätzner alters to *þe hit*.

ifuren = *gefyrn*, formerly, heretofore, long ago. See Old Eng. Miscell. 122, 335; 193.21; Laz. 24017; Owl and Nightingale, 1304.

P. 163, l. 17. *redinges*. See Aneren Riwle, p. 286.

18. *holde*, faithful, true. Orm. 6177; Laz. 14091; Old Eng. Miscell. 38, 48; 141, 20; Old Eng. Hom. First Series, p. 313.

19. *scile* = seldom. Mätzner is inclined to take it as the pret. of *sellen*!

20. *leoð*, song. See Old Eng. Hom. First Series, p. 153, where the phrase *hoker spel*, and *leow* (= leop) occurs. Laz. l. 30054.

27. *sis* = *swo his* or *se his* = *so* (as) + *his*. Mätzner alters to *his*.

daie, female servant. Chaucer (Nonnes Prestes Tale) has *deye*.

28. *awlencð*. See p. 181. Cp. *a-wlancian*, to be proud (Bosworth). See *wlencð*, p. 189, l. 27.

30. *sole* (see l. 31, infra), dirty. Cp. Old Eng. Miscell. pp. 151, 162; Aneren Riwle, p. 234. Not in Stratmann.

31. *smoc* is used by Chaucer.

32. *sward* = swart, black. See Laz. 10189; Gen. and Ex. 286.

saffran. See Old Eng. Hom. First Series, pp. 53, 311.

33. *meshakele* = *messe-hakele*. Cp. *senihhakele*, p. 37, l. 28.

fustane. The MS. seems to have *fustani*. Mätzner reads *fustain*.

34. *unschapliche*, unseenly. Not in Bosworth or Stratmann. Cp. O. E. *ge-sceaplice*, properly, well.

36. *nap*, cup, bowl; Old Eng. *lnap*. See *nap* in Aneren Riwle, p. 344; Old Eng. Miscell. p. 174, l. 107; p. 175, l. 107.

P. 165, l. 4. *ippen*. See Aneren Riwle, pp. 88, 146, 150.

5. *teð forð geres*: *teð forð* = *forð-teð*. See note to p. 35, l. 1. Mätzner takes *forð* with *geres* and renders it 'later in the year'!!

16. *leid* = *aleid*, prostrate.

ðem = O. E. *aðum*, son-in-law, brother-in-law. See Orm. 19832; Laz. 23106.

34. *steire*, dat. of *steir*. O. E. *stæger*, stair, step. 'The fallynge of a *sleyer*' (= ladder), Fabyan's Chron. (ed. Ellis), p. 612. Cp. *stayre*, steep, high, in Allit. Poems, A. 1022.

35. *stoples*. The oldest Eng. *steopl* = a steeple: but *stople* is evidently formed from O. E. *stæp*, *steap*, a step.

P. 167, l. 5. *stienge*. Wright and Mätzner have (wrongly) *strengæ*.

8. *dai-rieme*, day-dawn, day-break. See Owl and Nightingale, l. 328. See Stratmann, s. v. *Rime*.

15. Hom. XXXVIII. *toe*, took possession of, seized.

17. *pre*, dire, severe. It occurs in the oldest Eng. in this sense only in composition, as *prea-nýð*, compulsion.

bretful. See Chaucer's Prolog. l. 689. Cp. *brerdful*, Orm. 14529; *brurdful*, Allit. Poems, B. 383.

18. *wul* (= *weol*; see St. Kath. l. 1925), the pret. of *wallen*, to boil, flow. There is a weak form *wellen*, *welken*, pret. *welde*, *walde*, to well, boil.

19. *enden* = *henden* = *hende*. Cp. *i-hende* (= *ge-hende*), Owl and Nightingale, 1129; *henden*, Gen. and Ex. 3361, 3370.

P. 169, l. 2. *bitwifold* = *twifoldliche*; cp. *bi hundredfealde*, p. 171. See Historical Outlines, p. 113. *By manyfold*, Occleve, De Reg. l. 613; *by felefold*, Piers Plowman.

7. *gimere* = *gemere*. See p. 181, l. 5; Allit. Poems, B. 971; Old Eng. Miscell. pp. 28, 30.

10. *anhefide*, the pret. of *an-hebben* or *an-heffen*? Bosworth has *an-hefedness*, exaltation. Laz. 21625 has *an-hof*, the pret. of *an-haven*.

17. *lich-hus* = *lich-tun*, sepulchre; *lich* = *lie*, body: cp. *lie-hame*, *liche-wake*, &c.

P. 171, l. 4. *unbileude*; cp. *unbileave* = O. E. *ungeleafa*, St. Kath. l. 261.

11. *lete*, look, countenance. The same as *late* in Orm. 1213; Ancren Riwe, p. 90; *lote*, Gen. and Ex. 1162. See *lete* in Old Eng. Hom. First Series, p. 59, l. 90.

23. *bloke*, pl. of *blok* = *blak*, black. Ancren Riwe, p. 234.

35. *saclese*, without guilt (*sake*). See Gen. and Ex. 916; Orm. 1900.

P. 173, l. 4. *bistonden hem fastliche*, assail them vehemently. See note to p. 147, l. 27.

5. *unradeliche* (= *unredlice*), without consideration, remorselessly. Cp. *unrad*, Gen. and Ex. l. 1906; Laz. 6517.

6. *biseð*, 3rd pers. sing. of *bi-seon*, ? to see to, look after. See Old Eng. Miscell. p. 240.

11. *kepeð*, seize. For this sense see Gen. and Ex. l. 3164; Old Eng. Miscell. p. 41, l. 137.

13. *of-shumede* = *a-shamed*; cp. *of-dred*, *of-friht*, *of-thirst* = *adread*, *affright*, *athirst*.

14. *bielepið*. See Ancren Riwe, p. 344; Castle of Love, 498.

27. *forð sende farene* = *forð-farene sende*; *sende* = *senden*, are.

P. 175, l. 15. *heuliche* = *eu-fulliche* or *trewliche*, you fully or truly. Cp. *heu fremfulliche*.

19. *wagiende*. See Laz. 26941.

abroidene, the p.p. of *a-breiden* or *abregden*, to overturn, overthrow, from *breiden*, to turn, throw (pret. *braid*, p.p. *broiden*). Cp. *for-broiden* = *decayed*, Old Eng. Miscell. p. 5, l. 124.

warliche, usually means cautious, prudent. The context shows that the sense is troubled, disturbed. Cp. O. E. *were*, doubt, confusion; Du. *werre* a muddle: Fabyan has 'a *warely* wepyn' = a dangerous weapon. See Chron. (ed. Ellis), p. 630. I believe the writer intended to connect *warliche* with *woreld* (l. 21); cp. Hampole's derivation of *world* from *wer*, *war*, worse (Pricke of Conscience, p. 41, l. 1479).

23. *iseone*, the gerundial infinitive, *to be seen*; not the perfect participle.

P. 177, l. 5. *werginges*, maledictions, from a verb *wergien*, to curse. Cp. *weri*, Hampole's Pricke of Conscience, 7422; *wuried*, Gen. and Ex. 544; *waruinge*, Ancren Riwe, p. 200. See *warienge*, p. 179.

P. 177, l. 5. *wurreð* = *weorreð*, or *werreð*, trouble, disturb, wage war on. St. Marh. p. 8; Ancren Riwle, p. 60; Ayenbite of Inwyrt, p. 29.

7. *bisinkeð*. See Orm. 19690; Ancren Riwle, pp. 334, 400.

16, 17, 23. *tuderð*, *tuder*, *tuderinde*. See Gen. and Ex. 164, 630; Orm. 18307. Stratmann has no instance of the substantive *tuder*. For *tuderinde* ? read *tuderinge*.

24. *coðe* (O. E. *coðu*). See Prompt. Parv. p. 96; King Alis, 2815.

25. *wanspedie*. There is no example of this in Stratmann. See Bosworth, s. v. *Wan-spedig*.

28. *undes*, ? *unðes* = *uðes*, waves. See *uðe*, p. 143. Old Eng. Hom. First Series, p. 43; La3. 4578. Not Lat. *unda*.

29. *unilimp*: cp. *limpes*, p. 197, l. 7. See Old Eng. Miscell. p. 110, l. 148; *unlimp*, p. 195; and Ancren Riwle, p. 274.

36. *ut-sondes*: cp. O. E. *ut-sendan*, to send out. (Bosworth.)

peu-nesse (from *peu* = *pearw*, manner, virtue). Not in Bosworth or Stratmann.

P. 179, ll. 1, 2. See Met. Hom. p. 5.

fogh = O. E. *fah*. See *föh* in Old Eng. Miscell. pp. 39, 164, 165; 'fou ne grey,' ib. p. 70, l. 357.

6. *bi ben* = exists by; not *bi[lib]ben*. See l. 14, infra.

7. *mene* = *i mene* (see p. 9): cp. *manelike*, Orm. 2503. See Hali Meid. p. 19; Old Eng. Hom. First Series, p. 261, and p. 201.

10. *hund-times*. See p. 181, l. 20. As this word occurs nowhere else, I have connected it with O. E. *hyme*, a servant, *hind*, *hean*, poor; cp. *hinderling*, in Orm. 4860; *hine-folk*, Gen. and Ex. 3655.

12. *mol*: cp. *mol*, tribute, mail, Old Eng. Miscell. p. 151, l. 161; Orm. 10188.

14. *Bileuin*. Not in Stratmann. Cp. O. E. *bi-libban*, to live by, or upon.

net = *nedðeð*, forces, compels. See Ancren Riwle, p. 304; Old Eng. Miscell. pp. 5, 7, 37.

16. *set* = setteth, placeth; *a* = in.

speche = strife, suit, or action at law. See Bosworth, s. v. *Sprac*. As I have not seen the phrase *set a speche* before, the translation is merely conjectural.

woze-dom. This compound does not occur in Stratmann. See Bosworth, s. v. *Woh-dom*.

23. *wussinge*, a substantive, from *wussen* = *wuschen*, to wash; cp. *wusshðeð*, p. 165.

wrache, variously written *wreche*, *wrake*.

P. 181, l. 3. After *biginneð* a verb seems wanting; or does *reuliche biginneð* = 'is woe begone'?

6-9. Notice the play on *wunnienge*, *wuned*, *wune*, *wunsum*; and see p. 185.

8. *wun-sum* = *wune* + *sum*, a coinage by the writer. *Wunsum* or *wynsum* always means pleasant, as on p. 185, l. 8. See Bosworth, s. v. *Wyn-sum*; Stratmann, s. v. *Wunsum*.

P. 181, l. 9. *balfulle* = *balefulle* (O.E. *bealu-ful*). See Ancren Riwe, p. 114.

18. *and hwat*; ? *hwat and*.

21. *onre*: see l. 16, *supra*. *Wombe* is feminine.

33, 34. *achekeð*: cp. *α-ceocan*, to suffocate, choke (Bosworth).

36. *penneð*. Not in Bosworth. Cp. *bipennen* in Ancren Riwe, p. 94.

P. 183, l. 7. *Awi, awei*. See Old Eng. Hom. First Series, p. 21.

8. *lastful*, dutiful. Cp. *gelust*, duty (Bosworth). The usual sense of *lasteful* or *lesteful* is lasting.

9. *oflonged*, sometimes corrupted to *alonged*. See Owl and Nightingale, 1585; La₃. 19034; Old Eng. Miscell. p. 37. See l. 17, *infra*.

12. *let*. The same as *lat*, late, tardy. See p. 11, l. 36. O. E. *let*.

15. *hold* = *hald*. See Stratmann, s. v. *Hald*.

18. *spac*. See Old Eng. Hom. First Series, p. 305.

22. *par-after i-erned*, ? merited accordingly. See note to p. 149, l. 15.

Among þat = *under þat*, meantime, whilst.

30. *liggende*, the one lying [dead].

11. *bode*; ? *abode*, dwelling, from *abide*; cp. *iboden*, l. 12, *infra*. I do not recollect *bode* in this sense; ? *bolde*, house. See St. Kath. l. 1664; Old Eng. Hom. First Series, p. 283.

P. 135, l. 4. *folge, folge* = follow.

buttle, house, city. See *botle* in Orm. 2788.

Hom. XXX. See Old Eng. Hom. First Series, p. 151.

3. *et sum sele* = at some time. First Series, p. 151, l. 3.

5. *griseliche*, strong; First Series, p. 151, l. 4.

6. *aruēð to þolien* = *uuel to underfone*, First Series, p. 151, l. 6.

10. *þane hie* = *þe heo*, First Series, p. 151, l. 9.

P. 187, l. 18. *ofeald* = *anfeald*, First Series, p. 151, l. 25.

21. *unstedefast* = *unstapelfæst*, First Series, p. 151, l. 27; La₃. 1140, 2843.

26. *wurse*, the devil. In the Owl and Nightingale he is called 'the ille.' See p. 191, *wurse*.

P. 189, l. 7. *of-erneð*. See Ancren Riwe, p. 194; St. Kath. l. 2167.

16. *fandung* = O. E. *fyrð-ung*, military service (Bosworth); cp. *ferding* in Gen. and Ex. 842. In Old Eng. Hom. First Series, p. 243, *militia* is translated by *onihð-scipe*.

17. *furðien*. The First Series, p. 153, has *to fechte*; ? read *furdien* O. E. *fyrðian*, to go against, be at war.

19. *We ne fliteth* = 'We ne aȝen naut to *fhten*,' First Series, p. 153.

25. *unlef* = *unleaf*, hateful (Bosworth). Not in Stratmann.

unqueme = *un-cweme*. See Orm. 1527; *uniqueme*, Old Eng. Miscell. p. 128, l. 444.

iqueme = *icweme*. La₃. 117; Ancren Riwe, p. 120.

35. *aruēð . . to bergende* = *uuel . . to werein*, First Series, p. 153.

P. 191, l. 3. *bipehte*, the pret. of *bipechen* (p. 199). See Laz. 8301; Old Eng. Miscell. pp. 72, 75, 125, 176, 177.

6. *drizeð* = *deð*, First Series, p. 153.

7. *hwat* = *al þet*, First Series, p. 153.

14. *umbegonge*. Cp. *umgang*, *umbegang*, a going about, circuit (Bosworth).

17. *ðizeliče* = *derneliche*, First Series, p. 153.

18, 19. *it* = *ho* = *heo*, First Series, p. 153.

20. *snruende* = *smelle*, First Series, p. 153.

22. *redie* = *zaru*, First Series, p. 153; *golliche* = *galiche*, First Series, p. 153.

26. *wrenches* = *wrenche*, First Series, p. 155.

to-wendeð = *to-drefeð*, First Series, p. 155. Cp. *to-wendan*, subvert, destroy (Bosworth). *To-wenden* and *to-sechen* are not in Stratmann; *to-sechen* is not in Bosworth.

28. *shene*, ? wounding, deadly; from *scenan*, *scenan*, to wound, break.

P. 193, l. 18 from bottom. *kei-herde*. This compound is not given by Stratmann; but Bosworth has *cæg-hyrde*, key-keeper, steward.

17 from bottom. *smicle*. See note to p. 195, l. 5.

15 from bottom. *muchles*, genitive adverb. See Aneren Riwlē, p. 368; Old Eng. Hom. First Series, p. 45.

9 from bottom. *ziep*. See Allit. Poems, 13881, 1708; Orm. 13499; Laz. 7581.

8 from bottom. *giepshipec*, *gepshipec* (*giapshipec*, p. 195). See Laz. 2760.

6 from bottom. *wroðe*, *wroðeliče* = with wrath, badly. See Stratmann, s. v. *Wráp*.

4 from bottom. *tulewise*. Not in Bosworth or Stratmann.

P. 195, l. 2. *pinende* = *winnene* = *biwinnene*, to obtain; *biwitiende* = *bitwitiene*. See Laz. 2613, 13782, 24678, 31013; Old Eng. Miscell. pp. 45, 52, 116, 184, 259.

9. *unfreme*. See Gen. and Ex. 1566.

P. 197, l. 2. *hus-shipec* = *hus-cipec*, a family (Bosworth); not in Stratmann. Cp. *hiw-scipec*, Old Eng. Hom. First Series, p. 87, ll. 5, 6.

7. *limpes* = *ilimpes*. Cp. O. E. *gelimp*, *ilimp*, accident.

15. *latteu* = *lätteow*, *latpeow*, a leader, guide (Bosworth); not in Stratmann.

20. *bigaleð*. Cp. *gal*, l. 9 from bottom, p. 197. See Laz. 19256; 'Gleo and gal,' Old Eng. Miscell. p. 97, l. 126. Cp. *galan*, to sing, enchanter; *galere*, incantator, enchanter (Bosworth).

29. *at-bresteð*, bursteth from. See Orm. 14734.

34. *street* may be another form of *strezt*, the p.p. of *strecchen* or *street*, O. Fr. *estricet*, Lat. *strictus*; or of *streken*, to stretch out, become prostrate. See Gen. and Ex. 481.

P. 198, l. 1. *treale*, ? *treize* = destruction. ? *trefle* = *trufle*, delusion, Aneren Riwlē, p. 106, where *truzles* is given in the footnote as the reading of the Cleop. MS.

P. 198, l. 2. *atemien*. In the oldest period *atemian* = to tame. In the translation I have looked upon it as a compound of *temen*, to come, approach. See Glossary to Allit. Poems, s. v. *Teme*, p. 201.

6. *Man* (so in MS.), ? = *mān*, sinful, wicked—i. e. the *devil*. Cp. *man-sworn*.

gele = dative of *gel* or *geal*, the same as *gal* on p. 197.

9. *a-teð*, from *a-teon*, to draw from, withdraw from.

15. *after-ende*, tail. Not in Bosworth or Stratmann.

21-27. See Bestiary in Old Eng. Miscell. for a similar account of the adder.

31. *asperweith*. Not in Stratmann. Cp. *aspūwan*, to spew, eject (Bosworth).

36. *for-hote*. See Ancrer Riwle, pp. 192, 340.

P. 201, l. 9. *horegedede*. Not in Bosworth or Stratmann. Cp. *for-hored*, p. 81, and Old Eng. *hyrwian*, to defile; *horu*, filth; *horh*, dirt.

22. *bisicheð* = sigheth. Not in Bosworth or Stratmann. Cp. *siche*, a sigh, Old Eng. Miscell. pp. 50, 75, 143.

P. 203, Hom. XXXII. This discourse is in the First Series, p. 145.

P. 205, l. 6. *on is tofersien*. The First Series has *an is that he hit do for him! þet he hit nabbe* (p. 147). *Fersien*, to remove. See Ancrer Riwle, p. 76; Orm. 14198.

17-23. The First Series, p. 147, here differs very much, and is more intelligible.

29. *to-tiht*; 34, 36. *to-tuht*. Not in Bosworth or Stratmann; and omitted in the First Series, p. 147.

P. 207, l. 3. *helsing*, *ihalsneð*. See Old Eng. Hom. First Series, p. 147, l. 1 from bottom.

P. 209, l. 21 from bottom. *grune* (plur. *grunen*, l. 6 from bottom), snare, *grin*. For other forms see Stratmann, s.v. *Grin*.

18 from bottom. *shrenche*. See Orm. 11861; St. Kath. 1189.

11 from bottom. *fo...fode*. Notice the attempt to express the etymology of *fo*.

4 from bottom. *abroiden* (= O. E. *abrogden*, freed), the p.p. of *abraden*, or *abreiden*, to draw out, set free.

2 from bottom. *temed*. Cp. *temie*, Laz. 25231; *itemed*, St. Kath. 1291.

1 from bottom. *iwilezeð* = *iwilezede* = possessed of *wiles*. Not in Bosworth or Stratmann.

P. 211, l. 8. *lages* = *lairs*. Cp. *lehe* in St. Kath. p. 35 (ed. Morton).

14. *and*, &c. So in MS. ? read *and is unqueme*.

15. *swinch*, *swincheð*.

16. *gosskieð*. The meaning given in the text is quite conjectural.

P. 213, ll. 2, 3. *hiltliche*. Sometimes written *hultliche* (O. E. *hiltlic*), pleasant, hopeful.

4. *twisteð*, twineth, turneth.

13. *ollende*. It cannot be for *ellende*, strange, but perhaps is for *untwede*, illieit, unlawful. In the translation I have connected it with O. E. *olecean*, to flatter. Cp. *olhtnunge* (*olhnung*), St. Kath. (ed. Morton), l. 1502.

23. *hindre*. See note to *hinderful*, p. 238.

26. *loueð*, estimateth, praises. See note on *untwede*. The substantive *lof* = price, estimation, occurs on l. 26 infra. Its ordinary meaning is praise. Cp. *allow*, from *allaudare*.

36. *bisaid* = *biseid*. Not in Bosworth or Stratmann. Is it a compound of O. E. *sægan*, to throw down?

P. 215, l. 14. *lehtrie*; ? *letr* = the slower ones: or is it a verb corresponding to O. E. *leðhtrian*?

P. 217, l. 9. *haue* = possession. Not in Bosworth. Cp. O. E. *haveles*, *hafles* = poor, destitute.

19. *neng*; ? *ueuge* [wrake] = take vengeance. This word *neng* occurs in Old Eng. Hom. First Series, p. 135, l. 29, where it seems to be a contraction for *naleng* = no longer.

bi mine wrihte, according to my desert. See Old Eng. Hom. First Series, p. 69.

4 from bottom. *ioponen*. So in MS.; read *iopened*. Cp. *onopini*, p. 219, l. 4.

P. 219, l. 3. *on was leid* = ? *on wam was leid*.

APPENDIX.

THREE THIRTEENTH-CENTURY HYMNS TO
THE VIRGIN AND GOD,

WITH MUSICAL NOTES FOR TWO OF THEM,

FROM MS. 54, D. 5. 14 IN CORPUS CHRISTI COLLEGE, OXFORD.

Although these hymns have no direct connection with the Homilies, yet as Early English verses with musical notes are so rare in early MSS, the first opportunity is taken of issuing the present specimen, with a photolithograph, a transliteration of the old music by Mr. Alexander J. Ellis, and a representation of it in modern notation and words by Dr. E. F. Rimbault.

I. HYMN TO THE VIRGIN.

[MS. 54, D. 5. 14, leaf 113, back; before A. D. 1300.]

E DI beo þu heuene quene		Blessed
folkes froure & engles blis.		be thou,
moder unwemmed & maiden elene		Heaven's
swich in world non oper nis.	4	queen;
On þe hit is wel eþ sene		
of alle wimmen þu hauest pet pris.		
mi swete leuedi her mi béne		hear my
& reu of mé ȝif þi wille is.	8	pray and
		have pity
		upon me.
Þu asteȝe so þe daiȝ rewe		Thou art the
þe deleȝ from [daiȝ] þe deorke nicht.		day-spring
of the sprong á leóme newe		ushering in
þat al þis world haueȝ iligt.	12	the day.
nis non maide of þinc heowe?		
swo fair. so sschene. so rudi. swo bricht.		No one is so
swete leuedi of me þu reowe?		fair as thou.
& haue merci of þin knicht.	16	

Thou art the
blossom
sanctified by
the Holy
Ghost for
man's salva-
tion.

I, thy man,
cry to thee
for mercy.

Thou art
earth fit for
the good seed
sown by the
Holy Ghost.

Bring us out
of the
Eve-brewed
sorrow.

Mother of
all virtues,

sheld me
from the
devil, and
reconcile me
to thy Son.

Thou art of
David's kin
and hast no
equal,

Bring us into
eternal joy.

God ordained
that thou
shouldst be a
maid im-
maculate,

Spronge blostme of one rote
þe holi gost þe reste upón.
þet wes for monkunnes bote.
& heore soule to alesen for on.
Leuedi milde softe & swote
ie crie þe merci ie am þi mon.
boþe to honde & to fote!
on alle wise þat ie kon.

20

24

þu ert eorþe to gode sede
on þe lizte þe heouene deūȝ.
of þe sprong þeō edi blede
þe holi gost hire on þe seūȝ.
þu bring us út of kare. of dréde
þat Eue bitterliche us breūȝ.
þu sshallt us in to heōuene lede!
welle swete is þe ilke deūȝ.

28

32

Moder ful of þewes hendle.
Maide dreiz & wel itaucht.
ie ēm in þine loue bende
& to þe is al mi draucht.
þu me ssehild ȝe from þe feonde
ase þu ert freō. & wilt. & maucht.
help me to mi liues ende!
& make me wið þin sone isauȝt

36

40

þu ert ieumen of heȝe kumne
of dauid þe riche king.
nis non maiden under sunne
þe mei beō þin eueni[a]ȝ.
ne þat swo derne lonize kumne
ne non swo swete of alle þing.
þu¹ bring ús in to eche wurme!
i-hered ibeō þu swete þing.

44

48

Swetelic² ure louerd hit diȝte
þat þu maide wið-ute were.

¹ [þi loue ús brouchte in margin]

² [Seokendliche i.e. treowe in margin.]

þat al þis world bieluppe ne miȝte		and shouldst
þu sscholdest of þin boseme here.	52	hear a son
þe ne stiȝte. ne þe ne priȝte.		without pain.
in side. in lende. ne elles where.		
þat wes wiȝ ful muchel riȝte!		
for þu bere þine helere.	56	
þo godes sune alȝte wolde		When God's
on cōrpe al for ure sake.		Son would
herre teȝen he him nolde		come to earth,
þene þat maide to beon his make.	60	he could not
betere ne miȝte hē þaȝ hē wolde		find a sweeter
ne swettare þing on cōrpe take.		thing than
leuedi bring ūs to þine bolde!		thou wast.
& sschild ūs from helle wrake. AMEN.	64	

II. HYMN TO THE VIRGIN.

[Corpus MS. 54, D. 5. 14, leaf 116, back.]

Moder milde flur of alle.		Flower of all,
þu ert leuedi swuȝe treōwe.		on thee it is
briht in bure & eke in halle.		best to call,
þi louc is euer iliche neowe.	4	
on ¹ þe hit is best to calle.		^{to}
swete leuedi of me þu reowe.		¹ MS. on
ne let me neuere in sunnes fulle!		Let me never
þe me ȝarked bale to breōwe.	8	fall into sin.
Riche quene & maiden briht.		Rich queen,
þu ert moder swuȝe milde.		my hope is
min hope is in þe daz & nicht.		ever in thee.
þat þu me sanchto wid þine ehilde.	12	
for þu nult noþing bote rieht.		Keep me
swete leuedi þu me sschilde.		from evil
þat ie non þing mid unricht.		works.
wurche þe werches þe beoȝ towilde.	16	
Swete lenedi ie bidde þe.		Sweet Lady,
quen of heoueno þer þu ert in.		beseech thy
		Son to keep

me from the
endless and
joyless pain
of hell

bisech þin sune par cherite.
þat he me sschilde from helle þin. 20
 for þer nis nouþer gome ne gleo.
 auȝ þer is pine widute fin.
 swete leuedi sschild þu me!
þat min soule ne cume þer in. Amen. 24

III. HYMN TO GOD.

[Corpus MS. 54, D. 5 14, leaf 66.]

It behoves us
to speak and
sing of the
Creator of all
things.

¶ **H**it bilimpeð forte speke to reden & to singe.
 Of him þe no mon mai at reke king of alle kinge.
 He mai binde & to breke. he mai blisse bringe.
 He mai luke & unsteke. michte of al þinge. 4

Thou, O God,
art our
Heavenly
Father.

¶ Vroure & hele folkes fader heouenliche drichte.
 Alle þing þet is & was is on þine michte.
 Þu ȝifst þe sunne to the daiȝ. þe mone to þe nichte
 þine strengþe non ne mai telle. ne þin michte. 8

Hallowed be
thy name!

¶ Iherd ȝe beo þin holi nome in heouene & in eorþe.
 þu sscope eld. & wind. & water. þe molde is þet feorþe.
 Of wham we alle imaked beoð *þat* is þe holi corþe.
 þu þe wost al ure þocht! louerd drauȝ us neor þe. 12

Draw nearer
to us!

Triune God,
thou who
knowest our
needs, bless
us.

¶ Fader & sune. & holi gost. on god in þrimnesse.
 inne þe nis lac ne lest. auȝ alle holinesse.
 Vre neode wel þu wost. & ure unkunnesse
 in þine hond is michte mest! louerd þu vs blesce. 16

Let us come
into thy holy
kingdom.

¶ Let vs louerd comen among þin holi kineriche.
 ihesu crist þin elpi sunc. þe is þe seolf iliche.
 he vs bouchta wið his blod of þe feondes swiche.
 & of bitter hello fur! & of þe fule smiche. 20

Let thy will
be done on
earth as in
heaven.
Bind the
devil.

¶ Al swo is in heouene heȝ. in eorþe beo þin wille.
 holi drichte swete. & dreȝ. in heldes. & in hulle. 22
 ne let þu neuere cumen vs neȝ þene feond þe is swo ille.
 Ach bind him honden. fet. & þeȝ! & let him ligge stille.

Vre daz wunelich bred louerd þu vs sende.		[H. 66, back.]
þat bred of hele & of lif ihesu exist þe hende.		Give u. our
þat brél þe monkun haueð ibroucht út of feondes bende.		daily bread,
he beo vre help. & ure red. to ure lines ende.	28	
Fader for 3if vs ure gult. & eke alle ure sunne.		Forgive us
Al swo we doð þe us habbeð igruld to freómede. & to		our trespasses
kunne.		and bring us
bring us ut of worldes wo in to alle wunne		to eternal
for hér beoð werkes swiþe unwreste! & þowes swiþe		bliss.
þunne.	32	
Bring us ut of wo & kare. & of feondes fondinge.		Deliver us
wicke is here ure fare & ure wunizinge.		from wo and
mid wicke speche & false sware & mid lesinge.		the devil's
þu ert hele. & help. & lif. & king of alle kunge.	36	temptation.
		thou King of
		Kings.

[The above (on leaf 66) is over an earlier copy of the same poem, very faintly written, and most of it illegible: the lines legible are the following. —

Hit bilimpoð f to reden & to singe	
. alle kinge	
He may binde and to breke he may blisse bringe	
. . . luke þinge	4
. drihte	
Alle þing þet iss & was his . . . on þine michte	
þu 3ist þo sonne to þe d . . . mone to þe michte	
þine strengþe non ne may telle ne þin michte	8
. heo þin holi . . . in . . . eorþe	
. is þet flurþe	
of . . . we alle i makode . . . is þe holi eorþe	
þu þe wost alle ure þouht lauerd draz hus neore þe	12
Fader & sone & hali gast . . . god . . . nesso	
. . . þe nis lac ne lest holinesse	
. . . nede wel þu wost & ure onkunesse	
. . . þine hond is micle most lauerd þu has blesse	16
let us louerd comen among þin holi kyneriche	
ih . . . þin elpi sunne þat iss þe seolf iliche	
He ns boete mid his blod off þe feondes sawle	
And of bitter helle fur . & of þe fule smyche . che	20
. wille	
. hulle	22
[Only a few letters of the next nine lines are legible.]	
. swiþe þunne	32
. fondinge	
Wicke is here & ure wunizinge	
mid wicke speche & false sware & mid lesinge	
þu ert hele . & help . & lif . & king of alle kinge.	36

A Thirteenth-Century Hymn to the Virgin,

From MS. 54, D. 5. 14, in Corpus Christi College, Oxford.

Put into modern notation by E. F. Rimbault, LL.D.

TREBLE. -

Bless - ed be thou hea - ven's queen-e,

TENOR.

Peo-ple's com - fort and an - gels, bliss, Mo-ther un - stained and

maid - en clean-e. Such in world none o - ther is.

On thee it is well eas - y seen, Of all wo - men thou

hav - est the prize. My sweet la - - dy hear my

pray - er and rue on me if thy will is.

This little hymn-tune, in harmony of two parts, is most interesting as showing the state of the art in the thirteenth century. It has a great deal of character to the well-known "Sumer is Icite" and is a good specimen of the style of about the same date. The melody is built on the old mode of the church, and is in the key of F, with the half-tone of the half-note. It is a good specimen of the frequent use of a tonality which is not a key, and is a good specimen of the theory of the old church chants. It is only by a thorough examination of the remains of the music of this early period that we could arrive at any satisfactory conclusion. The Music has been somewhat difficult to decipher, in consequence of the vagueness of the notation at this early period of composition; and the errors of the scribe are sometimes not a little confusing. However, by the aid of the two parts (the one correcting the other), I have been enabled to give the modern musician a tolerably correct interpretation of what was meant. Since writing it out, I have been favoured with an interpretation by Mr. Snell, of Corpus Christi College, which has been of the greatest use to me, especially in the reading of the *figures*.

E. F. R.

ANNOTATIONS.

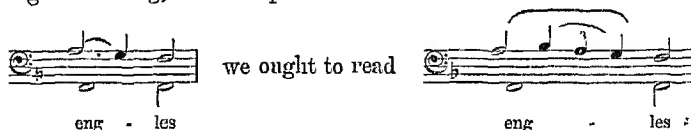
The bars are numbered at the end of each for convenience of reference. The only divisions in the original correspond to the double bars 8, 16, 24, 32. The other bars are placed on the principle which determined the barring of the *Onekoo Song* (*Early English Pronunciation*, p. 426), and is thus explained in a letter from Mr. William Chappell to me (15 March, 1868), referring to that song: "It is in *perfect time*, in which a long note is to be taken as if dotted, unless followed by a short note. (This time was called perfect because it thus acquired the value of three short notes, and three was considered perfect because emblematic of the Trinity; 'Common Time' was called *imperfect*). When more than one note is found to one syllable, it either is or is intended to be in *ligature*." The ligature answers to the modern *slur*. Mr. Chappell referred me to the following work, which I have followed as much as possible: "*Fratr̃is Walteri Odingtonii de Speculatione Musice*," of which the MS. is at Cambridge, and, according to Burney (2, 156), is described thus in the 4to catalogue of 1777; "410. 25. N. Codex membranaceus in 4to, Seculo xv. Scriptus." This MS. is printed at full in pp. 182-250 of "*Scriptorum de Musica Medii Ævi novam seriem a Gerbertina alteram collegit nuncque primum edidit E. de Coussemaker e Galliæ imperiali instituto, ex Austriæ imperiali et Belgii regia Academiis, e Londini regia antiquariorum societate &c. &c. Parisiis apud A. Durand via dicta, Rue des Grès-Sorbonne, 7, 1864.*" In the British Museum, press mark 7895 f. To this and to the transcriptions in Coussemaker's "*L'art harmonique aux xii et xiii siècles*, 4to, Paris, 1865," Brit. Mus. 7896 g, I refer for the justification of the above transliteration, in which I have endeavoured to give as exact a representation of the old music in modern notation as it was possible for me to effect, following the ancient authorities conscientiously as an antiquary, without making any pretence to be a musician.

In Odington (*De Coussemaker*, p. 213) the different marks and liga-

turos, are drawn and described. The first mark in the Jesus College MS. (see photolithograph) is that which Odington calls *virga*, the second *punctum*, and the third, so far as I can judge, *semivocalis*. The upper mark over the word *folkes* (bar 5), seems to be an inverted *semivocalis*, and is at least so translated by De Coussemaker (*L'art harmonique*, p. ix). The mark over *hit* (bar 18) and *me* (bar 30) is that called *flava* in Odington. *Flava* and *semivocalis* should of course be different. I have followed De Coussemaker in the *semivocalis*, making it two notes, of which the first is dotted. The following is Odington's description of these marks: "*Morosa longa vocatur que prius virga dicitur nota velox vero vocatur brevis que prius punctus figura scilicet quadrata*" (p. 235). "*Semivocalis medietate sui temporis transfert ad aliam vocem que dicitur semivocalis descendens*" (p. 214). "*Ligatura est plurimum notarum contractus ut quia quidam cantus organici sunt sine litera, notis conjungunt propter brevitatem ligaturarum. Alia ascendens, alia descendens. Ascendens est cujus secundus punctus altior est primo;*" then follow the examples *semitonus*, *gutturilis*, *pes resupinus*, which not occurring in this piece of music need not be noticed, "*descendens e contrario,*" and the first example is our *flava* (p. 242). As to the mark in the MS. over *levedi* (bar 26), Odington says: "*Sunt et alie compositiones notarum ad predictas diverse, sed his habent cognosci et per modum in quo sunt, ut ista,*" then the mark just mentioned is quoted, "*in primo modo valent longam imperfectam, in tertio et quinto longam perfectam*" (p. 245). Now this is in the fifth mode, as already mentioned, which Odington describes (p. 238) as proceeding "*per omnes longas,*" and is perfect, because in triple time. I have therefore interpreted as in the 4th bar of the *Cuckoo Song*, according to Mr. Chappell's directions, who in his letter to me of 11 March, 1868, says of this bar: "There is one variation from Burney and from Hawkins in my copy, for which variation I have good authority. They jig the three notes upon the word 'in' (*Sumer is ieuinen in*), I make them equal." Over the words *unwemmed and* (bar 10) we have a *semivocalis* followed by two *puncta*. In this case, as the *semivocalis* takes the place of a *virga* in length I have been obliged to consider the two *puncta* as representing *virgae*, as they would have done if following a *virga*, and consequently to divide the *semivocalis* as a dotted crotchet followed by a quaver.

There is still one mark concerning which I am in doubt. On refer-

ring to the mark in the MS. over *froure* (bar 6) it will be seen to consist of a *punctum* closely followed by a *semivocalis*. I have entirely neglected the *punctum*, considering it as a scribe's error, but I may be altogether wrong, and it is possible that instead of



This is a point for the consideration of musicians who are also antiquaries, like M. de Coussemaker. I content myself with drawing attention to it. There is a mark over the double bar (8), which seems to me merely an accidental blot, and I have therefore entirely neglected it.

At the end of bars 8 and 16 I have introduced a minim rest, but this was not necessary in bar 24, as the next line of the poetry beginning with an unaccented syllable (contrary to the regular rhythm), the bar is filled up by a corresponding minim.

Bar 22 in the MS. has only three *puncta* over the words *wimmen pu*. This I regard as a mere error of the scribe, who omitted the tail to the first, if indeed the tail has not disappeared in the photograph, having been too faint in the MS. I have not seen the MS., but I know from the examination of other xiii th century musical MSS., that this is a possibility. It will be seen that there is a sort of a cross stroke to the *punctum* over *wim*— in the second part. Perhaps there was a tail to the *punctum* over *fôlk*— in bar 5, and the shape of the *punctum* looks as if one had been intended, but had been cut short or obliterated not to interfere with the *l* immediately below. At any rate there should be a *virga* on account of the *semivocalis* above. The tail is again omitted to the *punctum* of the first voice over *mod*— bar 9, which is corrected by the second voice.

Bar 23, over the words *hauest þeo*, presents several difficulties. The upper part has two *puncta* and a *virga*. This I presume must be an error for a *virga* followed by two *puncta*, the regular form for three minims, as already shewn; but see notes on bar 31 and the signatures. Then there is an inverted *semivocalis* in the second part, occupying the position of a *virga*. This I have treated as in bar 10, as already explained.

Bar 27, over the words *her mî*, has two *virgae* in both parts. This

is a perfect impossibility in the fifth perfect mode, hence I have taken the liberty to correct the second *virga* into a *punctum*, and have transliterated the bar by a semibreve and minim as usual. But see bar 31.

Bar 31, over the words *pi wille*, presents the same anomaly as bar 27, and I have corrected it in the same way. Yet another explanation suggests itself, namely that the last *virga* in bars 27 and 31 were meant to convey the notion of *rallentando*, or slackening the time previous to the final note. This of course is very common at the end of a strain. Now bar 23 (in which the final *virga* occurs in the first part only, and therefore must be wrong, as one part could not slacken time without the other) is the last bar but one of the song independently of the *refrain* or *burden*, and bar 31 is the last bar but one of the whole piece of music. In both cases slackening time would be likely. But this does not apply to bar 27, where the two *virgæ* would apparently imply a sudden transition from perfect ($\frac{3}{2}$) to imperfect ($\frac{2}{2}$) time. But still a pause on *bene* is quite admissible.

Hence I throw out as an alternative transliteration the placing of a pause mark \frown over the final notes of bars 23, 27, and 31.


Bar 32, over the word *is*, has in the MS. a longer head to the *virga* in the second part than in the first, like the figure of Odington's "duplex longa . . . que duas valet longas perfectas" (p. 235). Of course it should be in both parts, to be intelligible. I have simply dotted the semibreve in this bar. It might also have a pause mark over it.

In the MS. it will be seen that bar 32 has a double bar after it, indicating the end of the piece of music. But it is immediately followed by some notes which I have not transliterated. In the second voice there is a blot to begin with, which I neglect. The following notes are



This makes a slight variation from the commencement of the piece of music in the singing of the second stanza. But the variation is so slight, that, the transition of the third bar not being marked, I have

neglected it in the text, and have written the words of the second stanza under the notes of the first. The other words of the second stanza, with the exception of the *refrain* or *burden*, are not written to music, but occupy the last two lines of the photolithograph.

The music is for two voices. It is written on two staves, which for the first line of the MS. consist of four lines each. But these two staves do *not* form a single staff of eight lines. This is shewn in the first line by the letter C placed on the second line of each staff, whereas if the staff had been continuous, one of these two Cs must have fallen on a space. The C clef is the well-known signature of the tenor voice, and the first or upper voice is within easy compass of a tenor. It would also, taken an octave higher, be within tolerably easy compass of a soprano, though one note  which occurs in

bars 7, 15, 19, and 31, but only as a passing note, is full low. A soprano must have been sung by either a boy or a woman, artificial men-sopranos not having been usual in England. The women are out of the question. Old songs are generally for adult males only. Hence I consider that the first voice was a tenor. The second voice has also the C clef. But it could not have been of the same pitch as the first, or otherwise, at the first note the second voice would top the first, and at the second note the voices would cross. Hence I conclude that the second C was an octave lower than the first, and indicated bass. Although the original is written on two staves, I have thought it best to transliterate it into "short score," on the bass staff only, indicating the two parts by the direction of the tails of the notes, as usual.

In the original the first line of the music has the two signatures C and the sign \flat placed on the space after the first C, shewing that B is to be B \flat throughout. The scribe has not taken the trouble to write the \flat on the space below the second C, but of course it must be understood. The key is therefore F, and it has the modern final cadence, and not that of the usual chants. The time ($\frac{3}{2}$) is not marked, being sufficiently indicated by the form of the notes.

In the second line of the music the scribe employs two staves of three lines each, which also are not continuous. There was no necessity for using any particular number of lines (as the modern five), but either three or four were used according to the compass of the music

to be noted, and often varied in consecutive lines. The value of the lines was shown by the signatures. In the second line the first C is omitted, but the *b* is retained, and now falls on the first instead of the second space, shewing that the B*b* occupied this space, and hence that the upper line of the upper staff had been omitted. In the lower staff C appears on its first (instead of second) line, showing that the upper line had been omitted. The *b* again is left out. It should be remembered that *b* is only a form of *b*, and that in the original scale B was always *flat*. In German musical notation to the present day B represents the English B*b*. When B natural had to be marked, the letter H was employed, as it still is in Germany. The small written form of *h*, with second stroke descending (see *heucne*, *her*, in the photolithograph of the hymn), still used in German handwriting, is the musical sign, *h* or *natural*. And the natural doubled *hh* (the two marks being written rather over each other) gave rise to the modern *#*, or *sharp*.

In the third line of the MS. two staves of three lines are again employed. The *b* on the first space is the same as in the second line. The first note on this upper staff is a *punctum*, which ought to have been a *virga* (see observations on bar 23), and it falls below the lowest of the three lines, so that if it had been a *virga* its tail would have run into a lower staff, and might have confused the singer, especially if the C had been written on the top line of the second staff, as in the last case. Hence possibly, firstly, the tail of the *virga* was omitted, and the last note of the bar received a compensating tail, for after the first note the running of tails into the second staff would not have caused confusion; and, secondly, instead of writing the usual C, which would have been dangerous, an A is written on the second line of the staff, which determines the value of the notes equally well, although it is not one of the recognised signatures. The three usual signatures, which are still retained, though in such strange disguises that their relations to the old capital letters are scarcely intelligible, are



The reader who is not accustomed to old musical notation will excuse this lengthy justification of every point in my transliteration, and will see that, however strange and indeterminate the old notation may appear to our ignorant modern eye, it had a well-known determinate sense for the singers regularly instructed in its use.

I turn to the words of the song and the mode in which I have placed them under the notes.

In the first stanza I have strictly placed every syllable of the original (which I have as usual transliterated into Roman letters with the exception of þ, ȝ and ȝ) under the note or ligature to which it is most plainly and unmistakably referred in the MS., as may be seen in the photolithograph. Leaving the second stanza for the present, let us observe what this teaches us for the metre and pronunciation of the original. It is in this respect a trustworthy contemporary document, like the *Cuckoo Song* and *Prisoner's Prayer* transliterated and considered in my *Early English Pronunciation*, pp. 426 and 432. Written out as an ordinary poem, with translation annexed, this stanza runs thus—

Edi heo þu heuene quene		Happy be thou heaven queen,
folkes froure and engles		folk's comfort and angel's
bliss.	2	bliss.
moder unwenmed and maiden		Mother immaculate and maiden
clene		clean
swich in world non oþer nis.	4	Such in world none other ne-is.
On þe hit is wel eþ sene		On thee it is well easily seen
of alle wimmen þu hauest		Of all women thou hast the
þeo pris.	6	prize.
mi swete leuedi her mi bene		My sweet lady hear my boon
and reu of me ȝif þi wille is.	8	And rue of me if thy will is.

First, *heo* 1 (the subjoined figures refer to the numbering of the lines) is a monosyllable, and as *be* is also common, we conclude that it had the sound often written *baï* or *baï* in English dialects, with the *ea* of *bear*, followed by a faint sound of *-e(r)*, or *-o*. Similarly for *þeo* 6, generally written *þe*.

Next, the final *e* were pronounced at least in verse when it was sung (as they still are under such circumstances in French) except before a following vowel. We have a separate note to the last syllables of *heuene* 1, *quene* 1, *folkes* 2, *engles* 2, *clene* 3, *alle* 6, *hauest* 6, *swete* 7. In the case of *froure* and 2, *e* falls out before *a*, absolutely, probably as in French, and not merely theoretically as in Italian. In bar 6 I have separated the syllables *fro-ure* and, putting *ure* and (pronounce *u* as *v*, as the *u* was an *f* in the Anglo-Saxon word *frofre*) to one note, to be read *urand*. In *sene* 5, probably the *e* was pro-

nounced in reading, as the word occurs at the end of a line, and ought to rhyme with *quene* 1, *clene* 3, in which the *-e* was pronounced. But it so happened that l. 6 irregularly began with an unaccented syllable. Had that syllable begun with a consonant, it is easily seen by *hevene*, bar 3, what would have been done in bar 20; the first semibreve would have been made into two minims of the same pitch. But in bar 20, as in the case of *bene* 7, bar 28, it so happened that this following irregular unaccented syllable began with a vowel, and hence we have *-e* elided before it in singing, thus *sen-e of* = *senof*, bar 20, and *ben-e and* = *benand*, bar 28. This was much easier for the singer, and avoided open vowels. In *wille* 8, the *-e* is regularly elided both in the verse and music, bar 32, before *is*, read *will-e is* = *willis*. Every case of final *-e* in the first stanza is therefore accounted for.

Next it becomes clear that measures of three syllables each were distinctly recognised. There is no attempt to procrusteanise them by the excision of a syllable, or to slur over the obnoxious item by a grace note. In *hevene quene* 1, we have the measure | *hēuēnē* | *quēnē*, with a distinct note to each syllable. Again, *mōdēr ān* | *wēnumēd* *ānd* | 3; *of* | *āllē* | *wīmēmēn jē* | *hāuēst jēo* | *pris*, 6; | *mī* | *swētē* | *lēuēlē* | *hēr mē* | 7, all shew the same resolute recognition of these accentual dactyles in a metre of accentual trochees. This is of the utmost importance for the appreciation of older versification.

Stanza 2 will run thus, omitting the two last lines, which, forming a *refrain* or *burden*, are not written twice in the MS. :

þu astęę. so þe daię rewe	Thou arosest; as the day beam
þe deleþ from þe doorce	that separateth from the dark
nicht. 10	night.
of þe sprong au leome newe	Of thee sprang up gleam (light)
	new
þat al þis world haneþ ilizt. 12	that this word hath lighted.
nis non maide of þine heowe,	Nc-is none maid of thy hew,
swo fair. so ssehene. so rudi.	So fair, so shiny, so ruddy,
swo bricht. 14	so bright.

It is seldom that the notes for a first stanza will exactly suit a second, especially where trissyllabic measures are allowed to intrude. The notes always require "humouring," as every singer well knows. But the fitting of the words to the notes in the first stanza readily shews in what this "humouring" has to consist.

As regards the final *-e* in *asteze* 9, whether we take the notes of bar 2, or the other version noted on p. 265, this *-e* is furnished with a distinct note. So also *deorke* 10, bar 7; *leome* 11, bar 11; *pine* 13, bar 19; *sschene* 14, bar 22. In *maide* 13, bar 18, *e* is elided before *of*, read *mai-de of* = *maidof*. Observe also that the "poet" has quietly used *maide* 18 for *maiden* 3, in order to obtain this elision, and although for the verse *maiden* would have answered here, by introducing a trissyllabic measure, it would have occasioned much unnecessary humouring for the notes. For what now stands, bar 18, we should have had



Compare bar 22, where precisely the same passage occurs for precisely the same reason.

Now then we can understand how to sing *rewe* pe 9, 10, bar 4, and *newe* pat 11, 12, bar 12; *heowe* swo 13, 14, bar 20. All three arise from the "poet" beginning a line with an unaccented syllable, whereas the music went on the theory of commencing with an accented syllable. In bars 9, 10, exactly the contrary effect is wanted. We must evidently read



newe, is rendered very uncomfortable by the stress on *so* and the absence of stress on *dai3*. But the "poet" had introduced a trissyllabic measure, and the "composer" could not help. But how inappropriate to sing *heue* 1, with its two last very inconspicuous syllables, and so the *dai3* 9, with the heavy *dai3*, to the same notes, bar 3! In line 11, of *þe sprong an leome newe*, becomes *of þe sprong an leome newe*! And in line 12, where the "poet," according to the MS., seems to have taken the great liberty of changing his accentuation: *þat al þis world haueð i|li3t*, the "composer" makes him say, *þat al þis world haueð i|li3t*. Now this is so atrocious that I suspect a mistake in the MS. The form of *world* is *weoreld* in Ormin, and *weoreld*, *woreld* in Lazamon. Suppose that the scribe forgot the *e*, and forgot to write it above as a correction, as he has done in *heue* 13; see the last line of the photolithograph. Restore it, and the verso becomes: *þat | al þis | woreld | haueð i | li3t*, which is at once rhythmical. The music would require an alteration only in bar 15, introducing three notes (a *virga* and two *puncta*, as in bar 3) instead of two (a *semivocalis* and *punctum*); so that this line of the second stanza would be sung, as I am disposed to believe was really meant, in the following manner:



Of course in the parallel passage to the same notes, *world* 14 need not be *woreld*, and cannot be so with the present notes. But to have *world* in one place and *woreld* in another is quite consonant with ancient habits: thus in the *Cuckoo Song*, *groweþ*, *bloweþ*, *bleteþ*, *sterteþ*, *verteþ*, are all found with a note to *eþ*, but we have also the harsh *springþ*, and the easier *þhouþ*, the last placed to an unaccented note.

A. J. E.